

AN ANSWERE  
TO A LETTER OF

A IESVITED GENTLE-

man, by his Cousin, Mai-  
ster *A.C.*

Concerning the { APPEALE,  
STATE,  
IESVITS.

*Recta Securus.*



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An answer to a Letter of a  
*Iesuited Gentleman.*



Good Cousin, I haue receiued your letter of the first of this present, writtē in a spirit too derogatiue from the honors and innocence of the Appealant-Priests, & supererogatiue in the praise of Iesuits, as it were aboute Iesus.

Wherein you shew your selfe vncharitable in the one, immoderate in the other, vncatholicke in each. But perhaps you holde your selfe herein excusable, as being so affected either in obedience and reuerence to, and of your ghostly Father (who happily is a Iesuit) or in respect you are willing to runne with the greater number. If the first, take it with you that the Iesuits in this case of the Appeale, are Principals on the one partie, & so in iustice to be thought partiall: if the other, what so erres as the most? You are (good Cousin) to captiue your senses rather to the *species*, then to the Number of any object, and so farre forth to iudge your selfe in the right or wrong, as you apprehend the same right or wrong: and to runne with the most: (making that your ground)

is very vulgar. True it is, that to erre with authoritie is lesse shame, though no lesse blame, and therefore your better excuse may bee vpon Maister Arch-priest; which notwithstanding is also vnallowable in this case, both for that the Apostle wils vs, that *Seruitus nostra sit rationabilis*, and likewise forasmuch as Maister Arch-priests authoritie was both obtained sinisterly *ex parte* of the Procurers, though not of his Holines graunt, and it as factiously administred euer since. The ground of which faction began since our good Cardinals death, first of all in *Wisbich*, where the Iesuits being taught *vindicta diuina; Aemulari charismata meliora* then iurisdiction ouer the secular Clergie (they being religious, and so within the compasse of an expresse Canon to the contrarie of such subordination) haue since procured this Arch-priestship by sleight and surreption at his Holinesse hands, and inuested it in Maister *Blackwell* to their vse. This is that man, who to shewe himselfe no lesse gratefull to those Fathers his Founders for such his office, then hee hath shewn himselfe most glad and greedie of the same, hath by auowing their wrongs against the Appeallants, notably preiudiced the Catholicke Church of late here amongst vs, and like an vngentle birde berayed his owne nest. Whereby both for the one and the other, he hath brought himselfe to be also a triable partie together with them at the Apostolike barre; who else (had he been the man hee ought) might for all the blemish of his authorising, haue been admitted of both parties for competent Vmpier betwixt them of al aggriefes.

But

But see what a thing Ambition is, and how seruill are the obligations that it makes. Herehence is all the Catholicke Church on fire amongst vs at this instant, whiles the Iesuits hauing offred the wrong, maister Arch-priest in obsequious correspondence to them for being such their creature, maintaines that wrong against his own brothers; so much against all nature is his loue rather in ascent then descending.

Herehence haue proceeded his thundring suspensions, and preiudiciall decrees against them, to the intangling in a thousand scruples the consciences of the ignorant, and lesse learned sort of Catholickes; herehence the bandiying of lay and cleargie one against another throughout the Realme; herehence the vnchristian calumnies, and reproches, together with the withdrawing of wonted charitie on the Iesuits partie, or rather their more & more drawing to them by flat fraud and rapine, *que sua sint, non qua dei*. Brieft; herehence is proceeded the lamentable damage to all our Church, both in her former and future fruits amongst vs, for which all Protestants (being the *Chorus* hereto) lowdlie laugh vs to scorne. Whiles (God he knowes) these good Fathers the Appealants in their wisdomes and charitie can aduise no fitter meanes to right all these scandals together with their innocence, then their present appeale, being taught by former experience how that to compremize aggriefes amongst theselues here at home, or to send priuatelie to Rome about the same, is but to make the Iesuits way to farther miscarriages, and giue their insolencies

the more ground: whiles namelie father *Cowbuck* their brother serues them as goaler for our complainants at *Rome*, and here in *England* M. Arch-Priest is no head ouer them to checke their exorbitance, but at their curtesie (they hauing made him that head he is) but he rather a votary Fautor of all their misdöings, whereby they rest here amongst vs the most lawles and incorrigible men in the world.

But oh (say some of them) there is a General of our order, called *Aqua-vina*, who vpon complaint to him, is to order vs in any part of the world wheresoeuer, if we misdoe. Forsooth, a goodlie reference: an Italian man liuing in *Rome*, to be complained vnto of wrongs done here in *England*, which were a matter both exceeding chargeable and hazardous, in regard of the distance betweene, and likewise vnlikelie of due redresse, he being no whit English, nor otherwise competent for the same. Besides, that such complaints to be carried to the Iesuits General by our Priests, were to thrall the Ecclesiasticall libertie to their iurisdiction, in that it might seeme *Agnitio Authoritatis* to them (being religious) which were absurde.

Seeing then the Iesuits here in *England* haue no other lawe nor awe in their carriages then their owne consciences, it is no maruell if they haue giuen these scandals, especially hauing two such Patrons, the one heere, the other at *Rome*, as aforesaid. Yet, who would euer haue thought that in a Religious societie, so titularly professing Iesus aboue all other Christians, there could haue

haue bin found so *notabiles percussores Cleri*? Was it fit (trow yee) for a Religious person, so vncharitably, and so vnlearnedly, as hee hath done, to taxe by libell so many reuerend Priests as thirtie: I may say one hundred, so deeply in their reputations, as by expresse tearmes of Schisme, Rebellion, &c. to the Catholicke Church? And further; after a pacification of the saide scandall (whereunto the good men though much to their priuate preiudice, yet for the generall peace of the Church were willing) another of the same societie with many other their fautors at their instigation to reuiue the same since to the passe it is now come? Or were the Priests so incorrigible men, as (were it true that they were Schismatickes, Rebels, &c.) there was no priuater meanes left to reclaime them, nor no charitie other then by libell? they offering to purge themselves of such imputations by disputation, which was denied them by maister Arch-priest, as a tumultuous request. Againe, if they were such, yet what had a Iesuit to doe to censure them, being no head but a member, and that not of theirs, but of another bodie, and but onelie a borrower of their institution and honours in comming thus to *Englands* vineyard, their owne not being so worthie? Surely, the Iesuit thought that *Propter quod unumquodque tale, & illud magis tale*; that Maister Blackwel having his authority from them, *a fortiore* hee might administer the same. Be it so, yet was it not competentlie, nor condignely administered in that manner, as by a libell so despightfull, and so vnlearnedly, as for the vnlearned-

nes

nes whereof, I can (sure) make no other of it, then *penam peccati* to the authour. for the spite. Had he bin borne into the world with teeth & nailes, his spirit could not haue beene more Satyricall, nor yet his tearmes through malice more vn-schollerlike. And for such the learned vniuersitie of *Paris* hath censured the tract both to the Authours and the Fautors disgrace.

Greatlie therefore was Maister Arch-priest to blame to giue it countenance at the first; but more, since the said censure. Who but hee would haue shewed himselfe so abiect minded for office, not procurable, but already procured, as to engage his exultation in so foule a defence of but his Benefactors against his owne brothers, & so famous an vniuersitie? Call yee this either in the one or the other *fraterna correctio*? is this *una* or *altera admonitio*? is this *Dic ecclesie*? wherby so vertuous, so learned, and so manie Confessors of Christ to be at once denounced, as Ethnicks & Publicans? Could the Fathers aduise vpon no worthier reuenge against the Appealants for their concurring with God almighties miracle against their ambition in *Wilsbich*, wherein to make vse of the Arch-priestship, then thus by Libell? Or could Maister Arch-priest also against the same parties, for their not acquainting him with their counsell concerning a subordination to be porcured from *Rome* (hee weening himselfe worthie to haue bin not onelie a partie in that consult, but the verie head and soule thereof, as should seeme by his *Concaleat stomacho* vnto them since) be so grosse in his reuenge, as to support such a libel? Ah poore aduise,

aduise, or rather too prodigall spite. Cease  
 (Cofin) cease henceforth those your Fathers  
 their equiuocation to the world, whereby vnder  
 colour that the Arch-priest is a secular-Priest,  
 they would haue his authoritie thought to shine  
 but oblique toward their Societie, and too direct  
 toward the Seminaries, in matters that may arise  
 in difference betweene them; seeing both his at-  
 taindour to that dignitie was *ex professo* procured  
 by their meanes; and but interpretatiuely by the  
 Priests (as their Agent himselfe hath confest) as  
 also his homely administration thereof in thus a-  
 uowing their libell, and other his partiall carriage  
 in their behalves against them euer since asseuers  
 the contrarie. But *hustus est dominus, & iusta iudicia*  
*eius*; the Blacke-well or pit that they digged for  
 others, themselues are fallen into; being like to  
 learne ere long what it is. *Attentiri in spiritum-san-*  
*ctum*, as too flatly they haue done in abusing the  
 Apostolike Sea, by such their interpretatiue col-  
 loguing with it for the said Authoritie toward the  
 maintaining of libell and faction. Which neuer-  
 thelesse forasmuch as it was well graunted by his  
 Holinesse, though ill obtained by them (he do-  
 ing it in opinion of their honest information  
 whereof they failed) I list not here to dispute it  
 with you, but in reuerence to *Rome* admit it with  
 all faults in full force and vertue, seeing the Ap-  
 pealants themselues (being the parties most  
 wronged) haue so done, not doubting but his  
 Holinesse (as hee is wholly Clement) will vpon  
 due information aswell touching the said Autho-  
 ritie, as other their aggriefes therewith complai-  
 ned,

ned, right both them in especiall, and all our Church in generall against the Iesuits, and Arch-priest, happily with the demolition of that Arch erected on so muddie a foundation. Suffice it, that in the meane time we hold such an Authoritie fit enough for such a manner of adeption, and administration; and too preiudiciall both to the present state of our Church, and the future of our Countrey: and as for his auowrie of the libel, the same to be both vnclerkly, and vnnaturall; yea and schismaticall in him, subiect to farre more satisfactions as well to all our Church, as to the Complainants, then he and his twelue Assitants are euer able to make. Such a dosen to such a thirteenth was neuer seene in the Church of God to this day, either for Ecclesiasticall or ciuill faction; but what shall I say? *Imparum infida amicitia*, and therefore like head, like hornes. And wherein may we comfort vs, but to thinke that (in his Holinesse providence) such a head of faction will not long holde. It is but our patiences of the Laytie in the meane time, by the example of our Ghostly Fathers the Appealants, and our zealous vnion with them against so foule a scandall. The first, though the Iesuits and Arch-priest deride as a vertue perforce (they for their parts not brooking to be forced to any vertue) yet the latter happily they may rue. As for Patience, it is certaine that Father *Cowbuck* asking the two messengers at *Rome* his Prisoners vpon what hope of friends, or countenance they came thither about such a busines; and they answering their Innocence onely and the goodnesse of their cause, he laught both  
them



them and such their answer to scorne. Euen so likewise Maister Arch-priest here at home. Oh, (saith he by his Agents) cannot Seminary Priests professing so passiuely a spirit of persecution and Martyrdome for Christs cause (as they doe in their very institutiō) put vp some wrong for Iesus sake. Truely yes: were it not that in cases of scandall *Beatius est non dare quàm accipere* (howsoever the Iesuits in money matters holde it other) and also, so long as the persecution proceeds not from a societie of Iesus, and in Iesus name; a name which hath alwaies throwne out diuels, neuer brought in any. It is no waies fit that so glorious a name should be thus abused, as to be made vse of *ex parte dati scandali*: and more tolerable were euen murder at an enemies hands then at a brothers, most of all at a Fathers, such as all Iesuits (though but score-yearlings) call themselves.

Haue the Seminaries bred vp Maister *Blackwell* and his dousen Aydants, thus in steede of being themselves Martyrs to martyr others? And what others? Their own Brothers: and how? In Iesus name. Good Cardinall *Allan* neuer founded the Seminaries for such impietie, nor yet endowed he them by his Presidence with such a spirit; who (doubtlesse) were he now aliue and sawe this disfigure in his broode from his institution so all of loue, so all of charitie, would scarce know it to be his, or knowing it would weepe salte teares, and repent him at the heart that euer he coupled Iesuits therewith, who euen in his life time began to distaste their factious fashions, and namely notably Father *Combruck*. At a word (my good Cosin)

little reason haue the Seminaries to shew themselves so mute and neutrall toward their Appellant-Brothers in this businesse, as most of them haue done till now of late, seeing that euen as such, the Libeller (if they marke it) asseuers them to be no lesse then Rebels too; much lesse so very opposite as many of them are, and notably the twelue Assistants, of whom not one (that I heare) is a partie for them: little reason (I say) haue they or these to be such, considering that therein they betray their owne and the Seminaries honours wholly to the honouring of the Iesuits, and forget that *implicitè* euery one of themselves in particular is inuolued in the same disgrace. For, to haue it spread throughout all the Christian world, that thirty English Seminaries are at one clap become Schismaticks, Rebels, &c. to the Catholicke Church, what a blot will it be aswell to all that are of the nurserie, as of the number? and in especiall, how much may it contrist the holy Ghost ouer the Seminaries, and also iustly alien from them their benefactors were such a scandall true? Namely, the Popes Holinesse how deeply may he feele it in his Apostolike and paternall spirite. Whereas on the other side it not being true, that so many, yea or any of the Libellés are such Schismatickes, Rebels, &c. to our holy mother as the libeller doteth, how heartily ought the whole bodie, and all the members of the Seminaries applaude the same, and vnanimously concurre to propulse the reproch. But (alas) too many of them (we see) are bought and solde to the Iesuits thus from their brothers, and their owne honours;

nors ; they hauing the Ecclesiasticall purse of our Countrey wholly in their pocket , like the Steward in Scripture , who betrayed his and our good Lord and Master, and these others so deieft, nay abieft mindes. For, were they truly zealous, it were possible enough for them to hold out against the double persecution (to wit) both that of the Protestant, and this of the Iesuits and Arch-priest, with and for their brethren, especially such brethren as (without offence be it spoken) are the very creame of our Clergie. Not that I thinke any of them so vnlearned, no not of the Assistants, (who it seemes were most called to the place for their insufficiencies, though in faith sufficient enough for such employment) as to iudge the Appealants Schismatics, &c. by the booke, whereby to be parties against them, or neuters ; but onely of meere pusillanimitie. This *Mammon* is such a Monarke, that it bribes and bridles all but Capuchines, tainting their humours and honours both ; especially where Authoritie concurreth, as in this wrong of the Iesuits Maister *Blackwells* (such as it is) doth ; who whom their largesse allures, or parsimonie not, his Authoritie makes good in each. For, as for his late answer to the Appealants booke, that importeth no such reason or satisfaction why they should thinke his proceedings, and consequently their partie thereunto any waies iust against their brethren ; it arguing onely a meere ostentation of his Arch-priestship, and a bare *Ipse dixit*, and nothing else ; so full is euery line besides of absurdities and contradictions as touching the matter ; onely the say-

ings of the Doctors hee hath therein not vsed,  
whereby nor abused, which is a maruell.

Great pittie therefore it is, and a scandall; our  
Cleargie (which for being a persecuted Cleargie  
should be the more vnite as *per antiperistesein*)  
to be found guiltie in this case so much concer-  
uing their honours, of that vice which the Scot  
noteth nationall and naturall to our people (that  
is) like dogges all to take part with the iniuring  
dogge against the iniured; or rather not like hogs  
(which quoth he the Welchmen are) to ayde the  
fugitiue and weaker hogge against the stronger.  
Great pitie likewise and a shame it is vnto our  
Seminaries, who being *Luminare maius* in our  
Fermament then the Iesuits, they notwithstanding  
to eclipse and obnubulate them therein,  
by disseuering them, as thus by libell they haue  
done. Brieft, that Iesuits who in their institution  
are but Confessors (*vz.*) but Graduates, *Besños*  
and Proficients towarde perfection, shoulde  
dare so basely to blemish the Seminaries, whose  
institution is far more hautie (*vz.*) *Pascere gregem*  
and *ponere animas suas pro ouibus suis*, which im-  
plies perfection alreadie acquired; as, then which,  
*maiores charitatem nemo habet*: they (I say) to ble-  
mish them so libelliously as is said, not onely by  
seuering them thereby one from another, but  
(which worse is) by setting them one against  
another.

Is Christs supreme Vicar in earth a secular  
Clarke, yea, so farre forth secular, as being once  
chosen out of a Monasticke-order to that Sea  
(for a Iesuit Pope neuer yet had yee any)  
straight

straight his Monasticke-nature dies. And also are all Bishops vnder him in the Vniuersall Church such, whereby they haue authoritie (as such) to visit and correct the religious person, and not the religious them; that thus the religious should insult ouer our Seminaries (being likewise such) and that without encounter, nay with their own assents? I speake it boldlie, and I hope, *abest inuidia verbo*; not so glorious by ods is the Iesuits societie as the Seminaries, either for institution, or practise (especiallie practise here in our countrie) whatsoeuer it be elsewhere. For the institution, as afore is touched; for practise, as for example. Shew yee mee from Father *Ignatius* time their founder to this day (which is now well nigh a hundred yeeres since) halfe so many Martyrs throughout the whole world in all that time of the Societie, as haue beene of our Seminaries within these thirtie yeeres here in our countrie: omitting that euen to this day, there is not so much as one Canonized Saint of the order, Confessor, or Martyr; no not their founder himselfe: whom neuerthelesse with a great manie moe of the Societie, I reuerentlie thinke to be such, and as such, doe verie humbly commend me to their praiers. Which defect of honour to their Order (which all other religious Orders haue) they would excuse by saying (as some of them haue done) that the Canonizing of Saints is but a superfluous pompe in the Church, which may verie well be spared. Wherein (surelie cosin) besides that it sounds hereticallie and against Catholicke religion, they haue little reason euen in moralitie,

seeing

seeing that euery gallant Champion is well wor-  
 thie of his Bay. And therefore as little reason  
 haue they to beare themselues so superlatiue-ly a-  
 boue all other holy Orders, were it but for the  
 Puncifine of the societie, which blemish to coun-  
 teruaile together with all other blemishes in it,  
 they haue giuen it the name which is aboue all  
 names, and holy aboue all holies, the name Iesus.  
 In which name well I graunt them they may iust-  
 ly and victoriously goe against all Gods enemies,  
 but not against his friends; especially bearing no  
 more crosses along with them wherefoeuer they  
 goe, then we see they doe: *querentes* in most pla-  
 ces *qua sua sunt*, rather then *qua Dei*, both wor-  
 ship and wealth. Whereby they haue purchast  
 them a hard opinion of all religious Orders, e-  
 uen so farre forth as to be written against by some  
 of them in most parts of Christendome *expro-  
 fesso*, and in particular are banisht for such out of  
 all the most Christian Kingdome of *France*, as al-  
 so for their Spanish faction there; where for all  
 their great meanes, and flattering Ballades of late  
 made and exhibited to the King, they are not like  
 to get in againe this yeare, nor yet the next; hee  
 hearing of their turbulent carriage here in *Eng-  
 land*. Onely they holde in here and there with the  
 good Capuchines (being at oddes with all other  
 orders, and oftentimes among themselues) which  
 is, their greatest credit, and which they may easily  
 doe, for that (as one of those good Friars on a  
 time confest) they couet to haue all, and these  
 nothing. Vpon this grounde likewise it was that  
 the excellent good Bishop of *Bamberge* in *Germa-  
 nie*

me being laboured vnto some fewe yeares agoe, by the importunat commendations of the house of Austrich, and other Catholicke-states of the Empire, for their admittance into his most réformed diocesse, he answered; no, I brooke no such Quiddits.

To conclude then with that I began to say; seeing the Iesuits are a societie so inferiour to all other religious Orders, and yet ambitioning aboue them all in the bare name of Iesus, scorning (belike) in their singularitie to bee called after their founder, hee being as yet no canonized Saint (as aforesaid) and namely an Order farre inferiour to the Seminaries both for institution and merit to our Church and Countrey (as already is partly proued) though not in priuiledges from the Sea Apostolicke (wherein howsoeuer otherwise they come short in merits to other orders, it will be sure to be neuer a whit behinde to any) it is (I say) great pusillanimitie in the brothers of the same, *cedere suo iuri* so much, as to giue them the preheminence in our Countrey for ecclesiasticall rule, either in their owne name, or to their vse, as Maister *Blackwels* is; much more to suffer themselues to be so infamed by them as by flat libell, and which worse is, by their owne partaking therewith. Is it not enough that the Iesuits disgrace and supplant them with their zizaniaes in their owne Colledges, liuing vnder their Ferrule; that they expell them thence at their pleasures; that they beate them almost to death; but also in their Countrey they will assay the like? and euen not there manumize them from their

C

wrongs;

wrongs; *Pharao* himselfe being no longer cruell to the Israelites, then whilest they liued in his land, saue once, when in reuenge thereof the red Sea miraculously deuoured him, and all his host. Is it not enough that for euery one Martyr of those Fathers, there haue been twentie at least of these Brothers to our Church, and yet they to vsurpe the honour of all, like the Spanish-Souldiour in the Lowe-countries, who hath been alwaies the least part in his Lieges seruice there, and yet the most in the praise? Is not all this (I say) and a great deale more of the Iesuits vnkindnesses, and vnderferuings both of our Seminaries, our Church and Countrey, enough; but needes to al this they must adde libelling vpon them too, forgetting that *Qui dixerit fratri suo Racha is reus gehennae ignis?* I could wish, and I verily hope they will valew themselues about the Iaponian, and other Indian Clergie, who know no other Pope then the Iesuits, and take their bare words for Canons. At least I could wish that in this case of so reall reproch to their whole bodie, and preiudice to their Apostolike-haruest in our vineyard here, they would (as I hope in God they will, abjuring *Mammon*, and all other sinister allure, and adiure of both Iesuit, and Iesuited Arch-priest) ioyne with their wronged brethren in a confident and vnanimous defence, and not suffer their honours which is also their owne, so basely to be bandied out of our Church and Countrey; namely, by an intruding societie, were it but in honour of their excellent Founder, our late Cardinall, a man no whit inferiour to their Father

*Ignatius,*



*Ignatius*, but rather afore him in all manner of rare  
 desert to the Sea-Apostolicke, for which hee was  
 worthie to die a Peere of the same: *à fortiori* then,  
 they being the naturall broode of our English  
 Church *ex traduce* from Saint *Augustine* and  
*Mellitus*, continued rather then founded by the  
 said good Cardinall to our Countrey in all this  
 age of persecution. Surely (Cōsin) rather then  
 this shall come to passe through the indiscreete o-  
 bedience, or rather pusillanimitie of the Semina-  
 ries themselues toward the Iesuits; there will not  
 want amongst the Catholicke-laitie spirites to  
 vndertake the defence, in honour both of our  
 Church and Countrey, and namely of the Ap-  
 pealants our so reuerend Patriots, and ghostly  
 Fathers: who, though they for their parts haue  
 all this while been content in their exceeding  
 charitie, but to holde the buckler to their eares  
 against the Societies blowes; yet these haply will  
 not sticke to returne them in their behalves a  
 sound venny at least. Yea, seeing those Fathers  
 haue thus presumptuously broken quarter with  
 ours, and that in our owne Countrey (they be-  
 ing meere Spanish) let them either yet make a-  
 mends (if at least it be not too late) or else be sure  
 that they sit fast; for that (*saluo* the Appeale) they  
 are like to carrie as good as they bring, for all our  
 good Cardinall be dead and gone; such being  
*Lex talionis*; *dens pro dente, oculus pro oculo*: and a-  
 gaine a meere morall iustice; that *Quisquis quæ  
 non licet loquitur, quæ non lubet audiat*. We Catho-  
 lickes standing as yet on the one side of the Riuer  
 (the Appeale depending) and the Iesuits on the

other, I doe not doubt but God will giue vs the day when once we come to closing; or if not, at least God shall lose no honour by our foyle, so humbly will we all with our Appealant-Fathers yeeld vs obedient to the disgrace, and the Apostolicke Sea; which spirite (I pray God) they beare. The Societie hath giuen scandals enough, and daily doth throughout all the parts of Christendome, which if they were but halfe made into a nosegay, would (I doubt not) yeeld so vnfauorie sent vnto English noses, that we should esteeme such flowers not worth the setting in *Englands* garden. But this debt they may yet forestall if they will, and all harder measure that may therewith befall them, by licking out their *Racha* so irreligiously written, and more impudently maintained against our Fathers, and withall absolute themselves in so doing, from their *reatus gehenna ignis*. Well, *ipsi viderint*. They know very well that *Non dimittitur peccatum nisi restituatur ablatum*, and that confession of a fault is the least part of Pennance; saue letting the wrong fall; which (we see) they would now gladly doe, if that would serue the turne, but it will not; for that as the French man saith: *Desbender l'arque ne guerit pas le play*: To vnbind the bowe, heales not the wound. More charitie were it in them by a penitent confession, though with the lesse satisfaction (which once our Fathers for peace-sake would haue accepted) they to shame the Diuell rather then themselves still by the contrarie: for to stand vpon Punctoes in sinne, especially such a sinne as brings Schisme with it, what a shame is it  
for

for a religious person in a persecuted church; who though it were no wrong at all, but right that he hath written, yet had he Saint *Paulus* spirit, who wished *Anathema esse profratribus suis*; he would not sticke to confesse it a fault (though none) and also satisfie for it as such: much more Maister Arch-priest (the matter being bad) had he the spirit of that good Pope, who of an Arrian-Prelate (as he was) being by the strong hand of the Empreſse *Eudoxia* (as I remember) exalted to the Sea Apostolicke, was no sooner inueſted therein, but did straight renounce his Arrianisme, and decree the Catholicke faith against it; had he (I say) but halfe his spirit, he would now in his authenticke authoritie doe both himſelfe and his brethren right in this matter against the Iesuits his makers, howſoeuer afore time he ſtoode for them in the wrong. But he is all for *Gloria patri*, and as for *Filio* hee ſeemes the flat Arriane, for which great pittie it is, that *Fratrium quoque gratia rara eſt*. Nay, hee that can penne expreſſe Sermons, and vtter them openly in blemish of the partie preſent (being a Gentlewoman of Nobilitie in this land) which (as ſhe her ſelfe hath proteſted) was the onely cauſe of her turning Proteſtant: he alſo that can by his letter expreſſely incharge one of his Aſſiſtants (as he did) to calumniate and defame a certaine reuerend Priest by name (whom I know) he (I say) that can thus do, no maruell if ſuch a Iudge be of counſell to a Libell, and a countenance thereunto. No maruell alſo if he be an vnfortunate Father to his ghottly children, as to one he was to my knowledge, and

that I rue; who after a long and worshipfull confession of the Catholicke faith in the Towre of *London* and other prisons, in the end fell vnder his hand. Lastly, no maruell if such a one for want of good neighbours be faine to praise himselfe, as lately hee hath done, and that in the first place too, afore his founder Father *Parsons*, in a certaine tract intituled *Pius grieve*, which by the confused huddle of the Doctors sayings therein, and the stile, is held to be his.

But to the Iesuits againe. *Dico meam culpam* being their owne lesson, and so boyish a pennance, as they vse it, me thinkes they should not shame to say it when it comes to their turnes, as now through their misdoing it doth; much lesse shuld they persist so stiffe-necked in *defensione peccati*, it being a sinne in the highest degree against the holy Ghost. But seeing they doe so, as chusing rather to shame themselues then the Diuell (such is their charitie) truly (Cofin) I doe not see, but some lay-cauterie as well as the religious Appeale depending, is requisite to be applied to them (as aforesaid) though better a great deale, and more meritorious were voluntarie pennance from the heart, then that which so perforce they may haue cause to take to the heart. Some shew of grace they haue alreadie made in proffering a parley of peace to the Appealants; but it is indeede but grace in shew, nor *gratia gratis data*; but a meere seruile grace, extorted out of the iust feare they haue of the Appeale (which by Braues nor by their great friendes they see they cannot suppress) and also for the high iniurie they haue done

done to Saint *Peters* chayre touching the same; for which they are like to bee put to such a penance vpon the issue thereof (I feare me) as besides to see the Appealants faculties and honours restored vnto their innocence by the Apostolike Pastor (which they haue taken away) theirs, and the Arch-priests *vice versa*, to bee suspended and attainted as Schismaticall, &c. In which predicament I am perswaded they haue been *ipso facto* from the first: for which cause (for my own part, I assure yee Cofin) I make it a scruple in my conscience to communicate with any of them in Sacraments till they be humbled, especially the Iesuits, holding it (as they do) lawfull *vis scientia in confessione*, as much to say as to make vse of mens Confessions.

As for Maister *Blackwell* himselfe (setting aside the libell which in the libeller was Schisme *primario* and *principaliter*, and also in his brother Father *Cowbuck*, for procuring himselfe to be gaoler at *Rome*, to the precursor-messengers thither touching Ecclesiasticall libertie, together with his dismissing them in the end from thence vnheld, disgraced, yea, and with expresse prohibition to returne to their countrey, and that without exhibition to liue else where) setting this aside which was expresse Schisme in them *primario*, was it not (I pray) if not Schisme in Maister *Blackwell* (for that he is since a receiued superiour, as may be objected) at least schismaticall in him *secundario*, and as in vse to Schismatickes, so farre forth in countenance of that libell, to discountenance an Appeale made to his Holinesse concerning

ning the same (all Appeale being *intrinsec*, *Agnitio authoritatis* in the highest degree to the Appeale, and the greatest Plea of Iustice both ciuill and ecclesiasticall, that is, to discountenance it (I say) by suspension of the Appealants faculties spirituall, and also their temporall reliefe from their friends for the same; to interdict so honourable a censure as that of the Vniuersitie of *Paris* was toward the forwarding of the same Appeale; to diswarne the Appealants booke, being dedicated to his Holinesse owne eye in the reall nature of an Appeale, to be read of the Catholickes of our countrey as schismaticall, nay hereticall; to flander the sacred Sea with a flat lye, affirming that hee had receiued a resolution from the mother-Citie, against the said censure of *Paris* toward the backwarding of the said Appeale & Briefe, to approue the tract of Schisme, whether true or false against his Brothers, it being to the so great and generall disorder of our church both in the Cleargie and in the laytie, especiallie the libelés, beseeching him to call in the said treaty so disparageable to their reputation, and all the Seminaries together with their shewing themselves corrigible by their offer of disputation, whether it were schisme or not, and his refusall of each as aforesaid? Was not all this (I say) with a great deale more, à *primo ad vltimum* schismaticall in him, as being to the disuniō of an vnited bodie; at least Excommunication to him as in preiudice of ecclesiasticall libertie (in which nature al Appeale is) and (sure) flat schisme in them, *viz.* the Iesuits, both for that cause, and also for that by their said libell,

libell they on their parts principally procured the said disuniō in Gods church here amongst vs, deuiding the members therof one against another? Was not al this schisme, & schismaticall in him, or them, or both, whether the Appealants be Schismaticks or no? Which (verily) they are not if these be, because the question is not *ad diuersa*, but *ad contraria in eodem subiecto*, (vz.) whether in the case whereof they are both agreed, the Appealants be Schismaticks or none. Nor serues the reason afore parenthesed of the Arch-priests now authentike headship for his excuse from schisme; for, though it may be graunted, that in such cases whereto his authoritie is of force (as it is but *ad officia certa & determinata*) members to concurre with his misguidance in those cases be no schisme in him; but rather those members schismaticall, that goe against the same (though iustly) the vnitie in that case seeming to stand on his side in respect of his authoritie especiall (as a head) to those cases, which vnitie they deuide by their opposition: yet in a case which is meerely out of his authoritie (as a head) such as this of the Appealants is *in fundamento*; to wit, he being therein a principall partie, and so not iust he to be his own Iudge, (vz.) as a head, Maister Arch-priest both may be, and (vnder correction) I take it, is a schismaticke (carrying himselfe as he hath done) and all they that take with him though the greater number; for that herein he is to be taken not as a head (the matter not being in his iurisdiction as such) but as an equall member, and that triable like the rest: so as his deuiding his fellowe-members in such a

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case

case not as a head (though a head) but as a member himselfe, from being an vnited body as aforetime; I doe not see why it should not be schisme in him; much more forasmuch as this separation both of himselfe, and others from the vnited bodie by his partaking, and procuring part to be taken with the libell, was at the first when hee was indeede but a member, and no compleate head in *esse*, but only in *potentia*, and that in *voto proprio* more then any others (*vz.*) in the *interim* of the Cardinals constitutiue-letter, and his Holinesse Briefe; so as it is not his being since an autenticke head can salue the Schisme which he then incurred as a member, especially he persisting therein by expresse censures against the Appealants in the behalfe of the libell: but rather more and more the same is heauie vpon his now headship, by how much, *Omne animi vitium tanto conspectius in se Crimen habet, quanto maior qui peccat habetur.* Nor euer was it holden in the Lawe, a good acquittance of a widdowes debt; much lesse a iustification of her breaking (for example) her neighbours wiues head in the time of her widdowhood (*vz.*) in the *interim* of her two Husbands, to say she is now a remarried Wife: but so as her second Husband is liable thereunto (as her head, and in her right) and he answerable for all the same. The like or very little different is this case of Maister Blackwels, whereby (I doe not see) but if he were a schismaticke in the *interim* aforesaid as a member of the Seminaries, and (as such) so notable an instrument of the Iesuits who were schismatickes, and so hee a schismaticke in their right



right though not his owne : *à fortiore* now (as a head) he is such; he continuing the separation (as such) a great deale more : at leastwise take him as you will, head, or member, in the right or in the wrong ; to impeach ecclesiasticall libertie as he hath done in thwarting this Appeale, whether importing right or wrong in the Appealants (which the triall must shew) is Excommunication to him, and all that take his part. And also whether a head neuer so autenticke, or his case neuer so good ; he to suspend an Appealant, and otherwise to censure him, yea, to decree against him *lite pendente*; was vniust dealing, and he subiect to Excommunication therefore *ipso facto*. —

Then againe for the Iesuits, that they are notable Schismatickes in this case ; it is not their disclayming from being members of the bodie of the Seminaries, but of another bodie, *vz.* their owne societie, that can excuse them : for that, to be a schismaticall member to a bodie, it sufficeth to be *membrum genericum* to that bodie, though not *specificum*; and such they are, being members of the Catholike Church with these ; so that as such they are Schismatickes in the case in question, they hauing made a separation in the Seminarie-members, whereby the vnion of their bodie is in hazard to be dissolued, and consequently of our whole Church thoroughout *England*. To pleade that they are *indiuidualia vaga*, and vndependant of any bodie at all (as in truth they seeme to be here in *England*, so lawlesse is all their carriage) would sound much better for their not being Schismatickes, for so might they be held in the nature

ture of Painters and Poets, of whom the verse is:  
*Pictoribus atque Poëtis Quodlibet audendi semper fuit  
 aqua potestas.* Or to stand vpon defence of the  
 Tract, and so to thinke by maintaining it for  
 good to cleere themselues of Schisme against the  
 Vniuersitie of *Paris*; that were most of all absurd,  
 neither shew they any such want of wit & grace,  
 but rather labour all the wayes they can, and as  
 farre as their Pride will giue them leaue, to hinder  
 it from comming farther in question; although  
 their faction founded thereupon they no whit  
 desist, but rather augment it more and more for  
 other their priuate interests. Or say, that they  
 should maintaine it good to the end, and to a de-  
 cree at *Rome* on their behalves; yet cannot that  
 honour to them counteruaile one halfe of their  
 mischieuous carriages, & the domages they haue  
 done to our church in the meane time concer-  
 ning the same; so much may a good matter be  
 marred in the ill handling; and so haue they done  
 (were their case good) whilest (for example) la-  
 bouring to proue there is a God, they raise vp the  
 diuell: but their case is not so good, being simply  
 bad; bad afore, and bad after.

Briefe then, light the Schisme where it will, on  
 the Iesuits, or Maister Arch-priest, or both; cer-  
 taine it is that in the case of the Appcale, the Ap-  
 pealants are none, both for the reasons afore-  
 leaged, and also forasmuch as they doe Appeale.  
 Moreouer if they were such, what needed Mai-  
 ster Arch-priest to suspend them at all, they being  
 suspended *ipso facto* for their Schisme? Or what  
 needed the Prouinciall of the Iesuits, by his letter  
 since

since crauing a reconciliati<sup>o</sup>n, acknowledge the Appealants *zelatores gloria Dei* as well as himselfe, or any of his; and as such to recommend him (if I mistake not) to their sacrifices; seeing that all communication with Schismatikes, namely in deuotion (which is an act of Religion) is by an expresse Canon of the church inhibited to Catholikes vpon paine of Excommunication, as well as all communion with heretikes in that kinde. Lastly, if they were Schismatikes, what needed the Arch-priest and Iesuits in their Implements, so lauishly to raile at the Appealants as Appealants, and not as Schismatikes, as yet to this houre they doe; though with somewhat a lower and a hoarse voyce, as almost out of breath. On the other side, if it bee no Schisme in them (as out of question it is not) wherein then are the Appealants to blame to make their defence publike; the offence being publike (as is said) both in substance, and in circumstance to their publike reproch? Say, that the Libeller wrote it not in any such spirit as of a libell, nor that he meant it should euer become publike, being written but priuatly to his friend; yet it is not that can salue the blame, nor his, nor his Abbettors shames; seeing that howsoever, it becomming publike since, a publike staine thereby inflicted vpon the parties by their publike defence thereof hitherto; and a publike president thereby giuen not only to detraction, but to all manner of vice besides the Schisme.

Nor is the world ignorant of the Iesuits querks in this kinde, they vsing to make shew of but done in priuat, and in iest, what they meane should

passe publike, and in earnest, namely if the matter be not iustificable; as for example, Father *Cowbucks* letter to Maister Doctor Bishop at *Paris*, touching his excusing the disgraces done him at *Rome* as not proceeding from him (it being most false) did he not write his said letter of vntrue excuse vnto him, but first acquaint all *France* and *Flanders*, and a great part of *England*, with the contents thereof by copies, before euer the originall came to the Doctors hands; in so much as he knewe the substance thereof by sundry both copies and reports of others, before he receiued the same? Also of later dayes, to colour their murderous batterie of Maister *Lambart* in *Salamanca*, for not hindering certaine youthes vnder his prefecture there in the Colledge from being Benedictines (whom belike they had rather should haue become Iesuits being very towardly youthes) haue they not since his martyrdome here in *England*, falsified a letter of his by inserting thereinto certaine wordes, nay whole sentences of their owne, in hyperbolicall and super-exalted praise of their societie, and so copied it abroad for his? True it is, and there is no question but that the Saint forgaue them that outrage at his death, from the bottome of his heart; but how? Euen as Christ our Sauour, and Saint *Stephen* by his example did their persecutors, praying for them, and not as his so singular good friends and heauenly Patrons, as that forgerie would make him. Blame not then the Plaintifes for their publike defence by publisht bookes; seeing it is meete that publike wrong should vse  
 publike

publike meanes toward publike amends, and the rather, for that the Arch-priest since the publishing of those bookes in his answere to them, boldly and brauely stickes not to say, that euen that booke to his Holinesse was not like euer to haue come to his hands, but by his meanes; wherein hee most scandalouslie derogates from the Popes honour, as to haue him thought his fellowe-Pupill to the Iesuits.

Now, whereas it is reproacht the Appealants, that in proesse of this their busines of the Appeale, they pray (as it were) in ayde of my Lord of *London*, and other capitall Protestants in the Land, by vsing extraordinarie accessse and commerce to and with them; it is true, that seeing the generaltie of Catholikes is so vnnaturally distastfull of their innocence, it hath pleased God to raise them vp if not friends, at least commiserators *ex lapidibus terra*; not that the parties so aggriued, or any their friends, haue (I dare say) receiued any damage thereby, but contrariwise some of them good turnes, and perhaps may in time more and more. Such is the spirit of these good men, *ut retribuunt bonum pro malo*, and so good and great is God, and euer was toward distressed innocence, as to raise it vp friends *citra expectationem, in confractionem malignantium*. So raised he vp these latter yeeres *England* (the olde enemy of *France*) to ayde and establisth *France* her distressed King, against not so much a religious as a Spanish league, to the passe of peace he and it enioy now. And who knowes, whether haply out of this so morall commiseration

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of the Protestant, it may likewise please Almighty God by the ministerie of these his innocents, to worke his extraordinarie and vnexpected glorie in them, & generallie to the Catholicke cause, *qui potens est ex lapidibus istis suscitare filios Abrahæ*? As great, and as vnlikely matters as this hath the hand of God wrought, and namely in this kinde in Saint *Eustace*, whom (as we reade in his Legend) God for his meere moralitie (being then a heathen man) called by famous miracle to his faith, and in the end crowned him a glorious Saint. And though the Iesuits make vse of this poynt in the Appealants reproch, insinuating the consequent Apostasie of some of them euen at *Paules Crosse*; and hereupon doe copiously discourse to Catholickes in their vaine-glorie, how much more blessed a thing it is to be hated, rather then fauoured of heretickes, and the Diuell, as they (for their parts they say) are, yet for all that, it is well knowne how much they labour the contrarie vnder hand at this instant, giuing out that what hope there is of a toleration to vs from the state, is wholly by their meanes, and not by the Appealants; so cunning they are to make vse of euery occurrent to their owne glorie, rather then their brothers, yea, or then Gods. It is very well knowne with what vaunt of their great friends and faculties both here at home and abroad, namely in the Popes, the Emperours, and other Christian Princes Courts, they haue lately offered their seruice to the State, and that with what extreame extenuation of the Appealants their habilities, and friends to performe the like;  
and

and withall it is well knowne what opinion the State hath of such their offer; as also of their brother Father *Combrack* his offering not many yeeres since by his letter and messenger (both which are yet extant) hereto be her Maiesties true Intelligencer from *Spaine*. It were strange if hee or they could so gull our State being so passing prudent; or that they could performe so notable contraries *in eodem subiecto*, as to deserue well of *Spaine* and *England* both (being each others enimie) namely by malignant meanes to each vnder-hand, which as yet (we see) no indifferent and sincere hand hath been able to doe. Notwithstanding, admit that their Father-hoods, for all their hitherto disloyall and meere Spanish vnderferts at our States hands, could thus worke themselves in credit, and employment with, and by it; or that our State were driuen to so desperate tearmes as to neede to vse their seruices, hauing been and still being such manner of persons; then were it (forsooth) no scandall at all, nor no degree from blisse to cooperate with heretikes; but contrarie wise they to be esteemed for excellent men, men of high and deepe teach, of acute pollicie, of rare performance; brieft, the very angular-stone (which only Christ was) *ex quo utraq; fiant vnum*. Whereas the Appealants to bee the men in that kinde, and so to Gods honour (as is expected at so good Priests, and Patriots hands) is to be relapsed, and euen flat Reprobates.

Be it said then, vpon thus much feeling of the Iesuits pulse, that it is rather of enuie, then of  
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scorne;

scorne; and least of all of commiseration or  
 zeale, that they reproch the Appealants enter-  
 course with Protestants; wherein (whether foe-  
 uer of the two it be, being vpon so vngodlie  
 ground as their own meere glorie and interest,  
 and not Gods) they shew their infinite vnchari-  
 tie; which (trulie) is no marueile. It is no marueile,  
 if men so impudent transgressors of the law of  
 Charitie (as the Iesuities haue hitherto appeared  
 to be) and likewise of the law of Nature toward  
 their Countrey (as now next shall be showne)  
 doe repine at morall vertue consisting of them  
 both. No marueile, if they that haue crossed In-  
 nocence in *S. Peters* Court, doe deprauē the Pro-  
 testant-Compassioner thereof here in Christs  
 Campe, though a great deale more iustificable  
 (yea nere awhit vnbeseeeming) are the Appea-  
 lants in the one; then they in the other; seeing  
 that all aggrief, whether it be sustained for right  
 or wrong, deserues pitie, and such pitie is a vertue  
 were it in the Diuell: whereas to barre a Plain-  
 tife of accessē to the barre of Iustice, by impriso-  
 ning him, and not suffering him to tell his tale  
 (whether his case be good or bad, which cannot  
 bee competently knowne except iuridically) was  
 notable foule dealing in Father *Cowbucke*,  
 and more then a Turke would haue offered. No  
 marueile (I say) if thus debarring God (as it were)  
 to do innocence right, they reproch moralitie in  
 the Protestant, and the Innocent for making vse  
 thereof; so good Christians they are both in the  
 one and the other, and so opposite to Gods ho-  
 nour.



nour. Whereby I conclude, that that saying of S. Gregorie (I weene) *Qui minima spernit, paulatim ruit in grauora*, doth no whit touch the Iesuities in this case; seeing they, because they will be sure not *ruere* so, begin à *grauioribus* first (vz.) the breach of Charitie, and Iustice in the highest degree (as is showne) and so next proceede to impugne moralitie, weening thereby (belike) and tis good policie too, with the greater blame to extinguish the lesser, and to make it seeme but one.

Besides (which is another point of their Charitie) there hath not happened any persecution, no nor the fall of any priuate Catholike through frailty in our church since this their Schisme; but they impute it all to the Appealants, and to their entercourse with Protestants; so viperous an ympe is Detraction, not so much in it selfe, as in these Fathers; who being the Detractors, seeme longer winded to hold out then Detraction it selfe. Neuer was an expresse vice so graced in the Clergie, nor so likely to be sanctified as now; it beginning in a Iesuite, and maintained by the Apostolike-Pregnatorie. What vice, nay what villanie, deserues so much as a scruple in the conscience of the laytie, if this president hold good in the Religious? Or why should Father Cowbucke, reading himselfe text in the Appealants booke to the Popes Holines for a bastard, and by intendment à Parsons Sonne; for a binominous person; a person exploded, and expelled the Vniuersitie of Oxford with Bels for his turbulence;

and lastly, a fugitiue person from the Armie of God here in our Countrie; all the same being most true, and thirtie persons affirming it against his worship, being many against one, and they all Priests: seeing that one single Iesuite, and that a simple one too, hath dared to impeach euen those thirtie, nay (God knowes) how many, of a farre fouler blemish then all those put together, (vz) of Schisme, Rebellion, &c. to the Catholike Church our holie Mother, and that most falsely and foolishly. And yet (forsooth) must his Libell passe *Cum priuilegio Prothonotarij Apostolici*, in his slander so capitall and generall, as against so many worthie Priests; and also against the Censure of the famous Vniuersitie of Paris to the contrarie: without that they may be admitted to their triall, or be fauoured in their innocence so much as of Protestants: and these others in their said matter of truth, importing both a lesser blame, and that not to a multitude, but to one sole Iesuite, it being readie to be auerred face to face in the highest Court of conscience in the world (vz.) the Inquisition; the same (I say) not only not to be beleeued, but also not allowed to be read amongst Catholikes: so much the said *Parson* or Parsons-brat, and his Arch-priest for him, stand vpon the *Puntillio* of his Cardinalaticall hopes, against all faith and charitie.

Oh God, how truly are the Iesuites *AEsops* adder in this case to our good Fathers of the Seminaries, who bringing them home into this their  
house

house our Countrey, no sooner felt they the warmth therof (that is) the fat of the soyle (which they seeme to respect more then the dew of heauen) haue thus *Insidiati calcaneis eorum*, and stung them for their loue. They like simple-ciuill English-men doing them at the beginning all the honour that might be, whereby to bring them (being straungers) in acquaintance with our Countrey, as by the Appellatiue of Fathers (forsooth) at euery word, and otherwise giuing them in all their meetings the preheminance and vpper hand (all but at Tyburne, which is a Post-past they are not greatly liquorish of (it seemes) nor worthie, as appears by the few that haue suffered in all this time, and both by Father *Haywood* and *Smith*, their selfe-procured banishments from it, as sitting downe (belike) in the eye of God without their Nuptiall garment; and namely Father *Combuicke* his pushing the table from him, and flat running away, without so much as with a bare by your leaue, Sirs) haue wrought them such an exstimation, as now (we see) cuts their throates, through their vngratefull making vse of such their curtesies against them. And so vaine a Nation are we, and euer were, to praise outlandish wares though lesse good (nay bad) about our owne.

But time and experience (I doubt not) will teach vs to be wiser, kinder, and more religious; they being likely to shew vs ere long both in the present Appeale of our Priests, by that the Popes Holines haue iustly cut what they haue vniustly

shuffed and packt ; and also by other our farther  
 proofes (I feare me) with repentance if due pre-  
 uention be not vsed, that the Iesuits are a farre  
 fitter Societie for *India*, then for *England*. And  
 such was our good Cardinals opinion of them,  
 who much against his will (being then but Mai-  
 ster President ) was ouer-ruled in consorting  
 them with the Seminaries for our Countrey; he  
 for his owne part, holding it no fit tillage, *Arare*  
*in bone & asina* here in our Church, but all with  
 Seminaries, considering that *Pari ingo dulcis*  
*tractus*. But in the meane time how little wor-  
 shippe, nay how great blemish this Schisme a-  
 mongst vs is and will be to our Church (being  
 vnder so sharpe affliction) you partly see alreadie,  
 and may imagine more, whether partie so euer  
 preuaile. For what knowe we what vse the State  
 wil make therof, whether rather not to extinguish  
 both by the meanes, then to tolerate any? All  
 our comfort is, to thinke that the hand of God  
 (whereunto no good thing is impossible) can  
 and will in honour of the much blood of his Se-  
 minary-Saints that hath ascended vp to him now  
 these fortie yecres out of our Church, stint ex-  
 treames and turne all to the best, who perhaps  
 permits the Societie and Arch-priest to be thus  
 obdurate in their Schisme, both to their finall  
 shame, & to the greater good of our Church and  
 countrey, then yet we are worthy to apprehend.  
 For (I assure yee Cofin) as touching the latter,  
*latet anguis in herba*, which but by this meanes  
 could not well be descried. And though it seeme

to vs but a matter vpon the By to the Appeale, yet (I doubt not) but it is a principall in the eye of God, and needing his especiall interuention.

It is (Cofin) at a word the whole state of our Countrey, which the Iesuits labour (whether in zeale to their Founder who was a Spaniard, or in gratitude to Spaines benefits, and generally of the house of Austrich to their societie) to subiect to *Spaine*; and in such faction, and in such hope haue vnder pretence of Catholicke Religion already wonne vnto the Spaniard much ground in our Countrey; which (now that the plot is growne to a head in the Arch-priest) they strongly maintaine, and daily gaine more and more in the hearts of Englishmen. A shame that either Religion should be so profaned, or English nature so stained: grace neuer vsing to preuaricate nature, but to accomplish it.

First therefore, as touching the Bull of *Pius*, and the same since confirmed by *Gregorius* the thirteenth against her Maiestie: as neither the Spaniard, nor any other forraine power is either by expresse, or implied tearmes thereof incited to dominion ouer this land; as little are English hearts thereby disalleaged so from her Maiestie, as to concur with any forraine Inuadour. For, though the said Buls vpon her Maiesties Excommunication therein promulged, doe *de facto* asloyle the subiects of this Realme from their homage vnto her; it therefore followes not that they must, and ought to be parties against her Maiestie, and their Countrey to a forraine power, howsoeuer preten-

pretending euen Religion, or other ciuill good thereunto; for that were to conſter the Popes act ſo ouer-much in religion and grace, as to the deſtruction of nature, which were againſt the Maxime aforeſaid. For, a man to goe againſt his owne Countrey, is and euer was holden in the ciuill part of the world an act *Contra ius gentium*; and alſo vnnaturall, yea and againſt all grace. Beſides, that Chriſt neuer did delegate any ſuch power to Saint Peter, as *Tradere gentem in gentem*, that being a meere temporall reuenge, and he but his Viccar ſpirituall. Yea, he expreſſely rebuked him for drawing his ſword, and cutting off Malchus his eare. Chriſt ſaying vnto him, *Tibi dabo clauis regni celorum*: and *Paſce agnos meos, paſce oues meas*, ſounds cleane in another ſence. Moreouer, *Mibi vindictam & ego retribuam* ſaith our Sauour to all; à ſortiore to the Cleargie: and by his Prophet elſe where, *Iuſtitia & iudicium correctio ſedis eius; Ignis ante ipſum præcedet, & inflammabit in circuitu inimicos eius, &c.* So as Saint Peters Commiſſion againſt tranſgreſſing Kings and kingdomes, is no more then only to denounce by Excommunication, and other the like Eccleſiaſticall cenſures, Gods diſpleaſure againſt them for their tranſgreſſion, and not to exerciſe the ſecular ſword at all: namely in ſuch a manner of reuenge as is ſaid, but leaue that to him who only hath power ouer Princes and Principalities, to conuert and ſubuert at his pleaſure. And euen the Sea Apoſtolike it ſelfe hath been ſubiect to tranſmigration ſundry times vnder the hand of God, and as

it

it hath seemed his angrie hand too, as well as prophane States; the supreme Pastors hauing themselves been often forced to forsake *Rome* whilest it was a sacking, and euen at one clap were away at *Auignon* almost 80. yeares: which if translation of States were so absolutely in the Popes holines power, it is not likely he would (neither yet God) haue permitted his owne Sea to bee so disparaged; ne would the demesnes thereof be so small as they are at this day.

And whereas it may be obiected, that the Prophet *Samuel* elected, erected, and consecrated *Dauid* King of Israel in priuation of *Saule* for his preuarication, *ergo*, the Popes holines may *tradere gentem in gentem*: that followes not, for that neither this act of *Samuel* was such a tradition (*Dauid* being a Patriot of Israel, and no forrainer) as also forasmuch as *Dauid* did not execute that his Royaltie in any such manner as might argue blood and conquest, he hauing him fundrie times in his power, & might easilie haue slaine him if he had would; but as wee read expresselie in the storie, did bemoane, yea, and reuenge the death of *Saul*, and all because he was Gods annointed; such as her Maiestie is ouer vs at this day, by the hand euen of a Catholicke Bishop.

So likewise the translation of the Romaine Empire by *Leo* the fourth, to *Charlemaine* and his successors, which was the greatest translation of temporall state that euer was done by the Papall hand (for that of *Constantines* was of himselfe in bountie to the Church) that (I say) of *Leo*, was

no such tradition as *gentis in gentem*, it being but titular onlie, and not in defeazance of the Grecian Empire, either in her Emperiall title, or demefnes; the said Empire continuing certaine hundred yeeres after in ech, till in the end *vindicta diuina* dissolued it, giuing it ouer for heresie in *verè alienam gentem* both for rites and language (*viz.*) the Turke, who to this day is Lord of it all.

I inforce not thus much vnto you (cosin) touching the Popes holinesse ciuill sword, as to derogate any whit from it, or presumptuously to take vpon me to dispute his Commission otherwise then vnder correction, and in all submission to holie Church if I mistake; but onlie in aduancement of *S. Peters* chaire and his keyes, vnto which I professe a full and firme beleeuing soule, in reuerence and reference whereunto, as also in loyall loue to my Prince and countrie, and zeale to the Seminaries fructification hitherto by the word, being likelie to performe it in time to a wished end continuing as they haue begun, and with what els may happen Englishlie to the same end vpon the bie; I say againe I doe not see, how that that chaire & those keyes to be imbrude in blood, and to archiue Conquests, especially such a tradition as of *England* to *Spaine* by the sword, can any waies stand cyther with Christs, or his said vicars honour.

Againe, neither hath the practise of the supreme Pastours from *S. Peter* to this day beene such that euer I reade: *Ignem veni mittere in terram, & quid volo nisi vt ardeat*, being a fire that  
Christ



Christ neuer meant as out of two flints by repercussion, or out of Steele by hard-edge; but such a fire as hee sent downe in forme of disparted tongues ouer his sacred mother and the Apostolike assemblie at Pentecost, and that which Saint *Augustine* our countries Apostle brought ouer to *Eleutherius* our king from Saint *Peters* sea. Such is the fire that burnes in Iesus name, and such the fire that flames from forth the Seminaries amongst vs at this day. *Volentes trahit* (saith *S. Paul* of the holie ghost hauing his spirit) *volentes non cogit*. The Iesuits mistake grosslie if they thinke that God is to come to his spouse *in turbine, & tonitru*, for such shall be the comming of Antichrist another day, but in *leni aura quasi susurrans*.

*Saxonie* that was subdued to the Catholicke faith by armes, how short time continued it therein? being the last of all the Germaine-Prouinces that receiued it, and the first that forsooke it. In like manner at this instant, hath not the *Poland* king receiued notable damage, and daylie doth, both in his owne and the Churches estate, at the hands of his natural subiects the *Sweathlands*, vnder the conduct of his vnckle *Fredericke* whom they haue chosen their Protector (and as now the newes is their king) against him, comming at the Iesuits instigation to conquer them to the Catholike faith? Hath hee not lost not onelie all that his naturall heritage (this of *Poland* being his kingdome but by election) from euer being by all likelihood Catholicke againe; it being now by meanes of such his prouocation the rather roo-

ted in heresie: but also part of *Liefeland* too which before was Catholicke, besides his honour, and all his charges of warre: Such (forsooth) was the Iesuits religion in this case, and so set they on the king to reuenge their wrongs rather then his, or Gods, and the irreuerence those people did them (as they informd) comming to take place, and to preach amongst them by vertue of the kings letters-patents.

And thus if the Popes holinesse had anie such commission (as is said) the Iesuits doe vsurpe it, they hauing (I am sure) no *Breue* of his to shew, whereby thus to set kingdome against kingdome for religion, as *Poland* against *Sweathland*, and *Spaine* against vs. The knights of the Temple, & of *Rhodes*, & those of *Malta* at this day (though they be the vowed souldiers of Christ & his church) neuer bore so quarrellous and irreligious spirits: neither yet the Iesuits founder though hee were sometimes a souldiour, left them any such rule. But least of all is the Spaniard so peaceable a man amongst his neighbours, as that hee neede to be nowd on to quarrels by the religious. Howsoeuer, that is not the way (cosin) the spirit of Christ being meeke and humble, and what manner of Ghospelling he propounded to his Apostles, and what armes (*viz.* a scrip and a staffe) you may read in the Acts. Moreouer, if *propter iniquitates*, &c. as in *2. Reg.* God to deliuer a nation ouer to the hands of another nation, be his curse to that nation so giuen ouer, and not his blessing, is it meete that the Patriotts of the same should exhibit

bit themselves instruments thereunto; all people being bound to complie with their cuntry as with their mother in all Gods blessings, and not his maledictions?

Now then, seeing it doth or may appeare vnto you, that the king of *Spaine* neither *de facto* hath, nor *de iure* can haue anie autenticke title, or colour of title from the sea-Apostolicke to the royall Crowne of this land as for religion (which of all pretences is most forceable) much more easilie and iustlie may you condemne the Iesuits for perswading amongst vs a Spanish title thereunto in blood, which the Spaniard himselfe neuer to this day yet pretended either in himselfe or his predecessors: and lastlie if such their supposed title, together with the aforesaid from the church faile, then (forsooth) the benefit of *Spaines* conquering vs, which of all other positions is most absurde.

Touching their title in blood then, were it neuer so new and so true, it is sufficient answer therunto to say, that in respect they are meere straungers, and of another nation (I meane the king and his sister both) such their title is void and of no effect, as well as for *Fraunce* to impleade their *Sallicke-law* in barre against *Englands* title vnto it. Againe, prescription were also a competēt estopple vnto them, they pretending from king *Iohn*, and *Edward* the third, and yet neither their ancestors nor they themselves hauing layed in their claime to this day, which during the deuision of the houses of *Lancaster* and *Torke*, at what time (it

continuing long, and the whole land likewise therevpon deuided in ciuill warres) it was a fit season for the Spaniard to haue done, & set in foote, considering that *vis diuisa debilis*, and also being then neerer the stemme of this pretended title, which would haue made the better show. Brieft, if titles so farre fetcht might take place for a Crowne, I wisse there are in this land a manie poore persons at this houre that might be serud before *Spaine*. And as for king *Iohn*, though hee were not the best Prince either to the Church or our Countrey, but vnfortunate to ech, and to him selfe most, yet will we not hold him so vnblest of God, and unhappie, as that from his loyne should be intituled a forraine-pretender to this realme: ne euer built hee London bridge for a Spanish Conqueror to trample on, as I haue often heard that nation boast of such a day. Much lesse king *Edward* that our victorious king may his ghost abide to see *England* vnder a forraine rule, who subdued forraine powers and Crownes to it. Be this enough said and more then needs touching *Spaines* title in blood to *England*, seeing that euen a meere English pretendant to deduce a title so farre off, and after so manie changes amongst vs, without making claime any time betweene were absurd: much more so meere strangers, & present enemies as both they are to our state: for which, as little reason wee haue as for their religious pretence afore said, to be any way parties to their raignes ouer vs.

Touching their conquest then, and the vtilitie thereof

therof to our countrie (which is the last point the Iesuits perswade, the other two sayling) they doe well (verilie) to suggest it vntill at least (if so) seeing that *vulgus amicitias utilitate probat*, rather then honest and honourable which at all it would not be, but contrariwise a meere wrong in them to attempt, and flauerie in vs to endure. So noble an Iland as this, which (to vse the Spanish Chronographers owne words) was one of the 3. prime plumes in the helme of the Romaine Empire at her greatest, the other two (quoth he) being *Spaine*, and *Fraunce*: an Iland which before anie of them was able to free it selfe from that Empire, hauing euer since (all but the time of the Heptarchie) stood selfelie-Monarchike, and in paragon with either *Fraunce* or *Spaine*, and other the greatest Monarchies of christendome as well for the honours of warre as of peace: a nation which hath twice conquered *Fraunce*, and as for *Spaine*, was able to free her neck from the Danish yoke (the Dane being a nation full of valour) within one 24. yeeres, the Spaniard not performing his like freedome from the Moore (being a base and obscure nation) vnder 700: a nation which was able to bring in a Dolphin of *Fraunce* with all the martiall-flower of that kingdome to make vse of here at home euen in ciuill warres amongst our selues, and that done safelie to acquite it selfe againe of him & them, which what nation in christendome but *England* would haue aduentured? a nation whose Empire hath extended from the Ile of *Thule* to the *Pirenean-mounts*  
*simul,*

*simul & semel*, and that in settled peace, as we may read in the raigne of king *Henrie* the second: a nation which hath beene able to send forth armies and *Armadoes* as farre as the holie land, and performed more seruice for God and his church there then any other, nay then all other christian people concurring in the same: a nation that hath made other countries both afraid and beholding to it, and as we read great Princes, yea and an Emperour her Pensioners: a nation that hath furnished *Saint Peters* sea with two excellent good Popes, and the Catholicke church with as manie Saints and deepe learned men (and at this day doth) as anie countrie in christendome besides, it being the first begotten childe of the same, & our Ladies Dowre: brieife, a nation which at this day euen vnder a woman, and (as the Spaniard and Iesuits pretend in her vniust vndertakings) hath hitherto bin able to make her partie good against all the world, maintaining it selfe in peace when all her neighbour-states round about her are on fire: such a nation (I say) to cease now at length her Monarchicke honour, and become vassall to *Spaine* or any nation in the world be it by title or conquest, or whatsoever pretence, yea of religion; oh how dishonourable and abominable were it to true English-nature and valour, and scandalous to all the world.

Prouinciall (I say) for so should it be were it either vnder the brother or the sister of *Spaine*, seeing that neither of their states *Spaine* or *Flaunders* would agree his or her throne to be out of them,

them, and (in faith) for *England* to be ruled by a Prince out of the land (which neuer yet was seene since *England* was *England*) as little reason it hath as well for her profit, as for her honour. If in *Spaine*, it is too farre off; if in *Flanders*, neither yet is that neere enough: besides, that all those Prouinces make but an Archduke, which is farre vnder the honour of a realme such as *England* is, whose Crowne is, and euer was Emperiall, both for waight and fashion. Then to be gouerned by their deputies, say vice-royes (which the *Infanta* cannot afford being her selfe no Queene) how displeasing that were on the otherside the calamities of *Flanders* may any time these 30. yeers, and yet at this day teach vs. For what cutting off of the Nobilitie of the land, came in with the Duke of *Alua*, and what oppression of the commons, and with and for them both, what warres and waste of those estates to this houre? The like perhaps may be alleaged of Ireland vnder her Maiesties deputies (at least the Irishrie so pretend) iustifying their present rebellion vpon their harsh hand ouer them; though (questionles) herein they haue little reason, but rather doe bite and whine at once, & are turnd-rebels for not knowing in their sauagerie when they are well, who were it Queene *Maries* dayes (how ere they herewith pretend religion) as little would they be loyall. They want but to haue tasted the Spaniard a while to become true againe to *England*.

As for the *Infantaes* estate here (if of the two that be it the Iesuits had rather, and that wirhall



own countrie would assent to her residence here) besides the absurdities and inconueniences hereof alreadie cited this is another, and not the least (to wit) the vnlikelihood of her euer hauing issue, being issue-lesse at these yeeres, whereby would remaine the same vncertaintie of an English heire after her that now is. In lieu whereof, what factions were it not likelic shee would during her raigne ouer vs maintaine for her brother, & his heires succession to the Crowne? what ielousies? nay perhaps what not ciuil wars? she being a partie alreadie agreeued for the supposed wrongs done by *England* both to her father and her brother, for which she would happilie thinke by this meanes to make them full amends, or at least if such her practise should not preuaile, to shew herselfe in so assaying a verie louing sister. It is not her laying open her Low-countries, and her brothers dominions, no not his Indies to our trafficke in the meane time (which aswell is like to come to passe ere long (God willing) through their inforced amitie with vs) can counteruaile this hazard alone, muchlesse all the aforesaid.

Nor is it yet halfe an age, since the Spanish nation being admitted into our countrie in al loue, and in the greatest knot of amitie that may be imagined (to wit) by the mariage of their Prince with ours, at what time and that in how short a time, we were as willing to be rid of the (through their ill deseruings) as some of our countrie men with the losse of their liues shewed themselues a little afore vnwilling of their comming, we may yet



yet verie well remember. We may yet very well remember the chargeable vse they then made of our cosütry in their own wars both by land & sea, & our losse of *Caleis* the while. We may yet remember their insolence amongst vs, & proude misgouernance to the contempt of our nobilitie, much more of onr commons; for which no sooner was that knot between the two nations broken by the death of y<sup>e</sup> blessed Queene, but straight they were made to know how great disgust they had giuen vs, with the losse of some of their liues for a farewell. If then comming in as friends, they deserued as foes at our countries hands; how much more comming in as foes (though nere somuch vnder the couert of religious friends) may wee thinke to find them cruell and tyrannous, namely hauing had since, so much matter of reuenge ministred them from hence as they assume? Or why did they not then (if their title were such to the Crowne of *England* as the Iesuits suggest) make vse of that oportunitie for their subiecting vs? But (sure) it seemes twas not the will of God, both for that they tooke no such counsaile then, and also (if they meant anie such matter) Gods sequestring the Spanish Prince from out the realme, and taking away the Queene all at one time. Nay more, to note the will of God in this behalfe, he also tooke away the issue he had (as I haue crediblie heard) by our Queene; as it were to shew that hee would not haue *England* anie way Spanish, though *England* it selfe neuer so faine would. Great and ample dowre he likewise

laid vnto *Englands* crowne by the match, and yet it was not Gods will that all that should winne *England* Spanish. How much more may we then hope in God neuer to see it such by being laid to *Spaine*, especiallie so baselie and abiectlie as these hot-spurre Fathers would haue it; seeing that *Spaine* laid to it in so wooing wife could not make it Spanish.

Moreouer, what reason were it that *Spaine* should be so great aboue all her neighbours, as by the possessing of *England*? nay, what preiudice were it not to all christendome, considering the proude and tyrannous humour of that nation? Say that we for our parts should haue Catholicke religion by the meanes, & with it peace and trafficke with all christendome, and all christendome the same with vs; and perhaps all christian Princes peace with one another too, which by our practises (say the Iesuits) hath bin, and daylie is infringed. Graunt we all this, doth it therefore follow that *Spaine* is sure to haue euer a good king ouer her, to administer such her greatnesse in good manner? yea, is *Spaine* euer sure of a Catholicke king vnder whom to continue Catholicke it self, and all her estates vnder her? In the fīue & twentieth yeere of the raigne of our Soueraigne Lord and King *Henrie* the eight, Catholicke religion was as vnlikely to haue bin suppressed in *England*, as it is at this day in *Spaine* vnder *Philip* the third, and yet (we see) how soone after it followed, and what it is now come to. The like may chaunce to *Spaine* vnder a king according: and by the same

same reason why may not wee also hope for Catholicke religion yet once againe here in *England*, as they not expect the Protestant? it being no more impossible, nay more probable for a Protestant-Prince to returne Catholicke, seeing that *magna est veritas & prauales*, then for a Catholicke one to turne Protestant, it being too true that *ruimus in vetitum semper, cupimusque negata*.

But say that *Spaine* should be so fortunate in her Soueraignes as to haue them euer Catholicke, whereby Catholicke religion still to flourish in their dominions; yet neither doth that take away all other mischiefes which may follow of their greatnes, as breach with their neighbour-Princes, and so warres abroad (and be but for imployment of such spirits as happilie would else through peace be tumultuous at home) & consequently oppression of their subiects for the maintaining of those warres, especiallie their subiects lying so farre off as *England*, & gouerned by their deputies, together with a thousand such like mischiefes which are incident to great Monarches as from their greatnes, and hauing more then they can well weld though nere so Catholicke and good otherwise. And if it be so (as the Iesuits calumniat) that *England* alone troubles all the world, how much more (trow yee) would all the world be troubled, were *Spaine* and *England* one vnder a quarrellous Prince? or rather how would not *England* then haue her part of troubles with all the world which now is quiet? Great are the hazards that are from greatest Monarches

both to the Church and the ciuill state of the world, for that their taking to be bad (as most men are naturallie so inclinde, especiallie when a-boue controule) carries all in like manner with them, making their greatnesse the counterpoise, or ouer-biasse to goodnesse, as wee read in the Greeke Emperours, whose aptnesse to heresie wrought continuall schismes in the church, till in the end God gaue that Empire with her Emperour ouer for the same to the Turke, as afore-said. So likewise afore them, the Romaine Emperours, who being manie bad to one good, what disorder wrought not their example, and authoritie throughout all their Empire? for which it pleased God at last to dissolue it, and conuert it into manie kingdomes and Prouinces as now we see it; whereby though one state or kingdome should miscarie vnder an unhappie Prince, yet the rest may tarrie good and prosperous.

If then such hath bin the prouidence of God, to depose the Romaine Empire from her greatnes for her sinnes as from her greatnes, and hath disposd it into distinct states and Prouinces as in reformation; why then doe the Iesuits so labour to erect a Spanish Empire against such the prouidence of God for the euils hee saw in the Romaine? or rather why not let *England* continue English, and worke it selfe Catholicke againe (if it please God) in English manner? Are they so much of God almighties counsaile, as to know whether is more to his honour, the proceeding practise of the Seminaries (as hitherto) for the  
good

good of his church and our countrie, or the Span-  
nishi sword? Or rather what christian spirit is not  
able to distinguish whether of the two is more  
perfect? and how little behoofesfull, nay how vn-  
lawfull is the drumme and ensigne where the  
word is likelic to speed, as here amongst vs it day-  
lie makes faire shew to doe. Brieft; a Heathen  
man could see it to be better, and say thereupon:  
*Cedant arma toga, concedant laurea lingua.*

Which such their Spanishe raigne if it should  
once come to passe in our countrie (as I beseech  
God I may neuer see it either with or against our  
wils) how hard, yea impossible a matter it were  
to euict that nation out againe, *Sicilie, Naples,*  
*Lumbardie*, and the greater part of the Low-  
countries doth at this day teach vs by their la-  
mentable, & extreame bondage; not that *Spaines*  
valour maintaines such her dominion ouer them,  
but her Indies. Most of all absurd therefore it is  
to thinke it likelic, that which Father *Cowbucke* by  
his papers & agents so labours to perswade (*viz.*)  
that of their owne good nature they wil selfe a-  
uoide the realme, after hauing once establisht the  
Catholicke religion in it, which (saith hee) is all  
that the Catholicke king desires. Oh vsfauorie  
assertion, & arguing rather that simplicitie which  
ought to be in a religious person, then the subtilty  
that is in him. As though if a reconciled foe be  
neuer to be throughlie assied; a present enimie  
for pretended wrongs, and who daylie seekes and  
assayes to be reuenged, may hauing once the law  
in his own hand) be so farre forth trusted as with

a kingdome; seeing that for it what faith, what iustice euer tooke place in this world? Or as though the pretence to continue our said holie religion amongst vs, may not as stronglie perswade him (were religion his meere motiue) to settle in this land, as to come to inuest the same.

Oh (cosin) shew yee me where euer religion and armes marcht so together; shew yee me where euer ye read of a Prince that vanquishing a countrie by the sword, euer left it but so; which properly is no leauings but losse. Especially a crowne so sweet and so hard to winne as *Englands*, is it likelie the Spaniard would not esteeme it worth the holding? or leaue such a realme as this to it selfe, contenting him onelie to haue it to friend when he may enioy it subiect? Belieue me (cosin) they are no such *Aesops* coxcombs, as finding so rich a iewell as *England*, to leaue it as a thing of nought; they hauing vside the Indies long, and being better iewellers then so: nör are they so temperate a people, neither yet is *Spaine* so much the Paradice of the world (it being for the most part a verie barren and desert soyle) that they should hold *England* so little worth as not worth the holding. If *Englands* amitie heretofore with *Spaine* haue not deserued a worthier opinion at her hands then so; at least her late enmitie hath: during which what boote we haue made of it both by land and by sea all the world knowes; what it of vs it may put it in her eye. Besides, the deere proffer the Spaniard made for *England* as *England*, as well as for reuenge in 88. with the losse  
both

both of their honours and liues, and the infinite charges of their *Armado*, shewes plainelie at what price they were willing to haue purchast it, at a lesse then which it is not likelie that they would euer haue left it. Tush tush, it is verie well knowne that the Spaniard so esteemes of *England*, that not being able to make it Spanish, hee could be content that euen *Spain* were English, for some, yea sundrie honours which it hath, and *Spain* wants. At least their wise and valourous king the Emperour *Charles* so esteemed of *England*, that in his precepts to his sonne the last *Phillip* on his death-bed, hee sticke not to make this one, and that the greatest earthlie one vnto him in these words. And (sonne) in brieft, *Paz con Ynglaterra, y guerra con todo el mundo*; as much to say as, Sonne, be at peace with *England*, and warre with all the world. How base were it then in vs to disesteeme our nation so, as to wish it vnder another, which so highlie, so noble an Emperour commended: and which the Iesuits themselves finde to flow with milke and honie vnto them, euen vnder persecution? There is no question but greatlie may religion sway a Prince, but yet not so as to leaue a Crowne. We reade of manie that haue transgrest, yea, left all religion for a Crowne, but of verie few that euer left a Crowne for religion. Yea, most Princes hold it a point of religion, neuer to leaue a Crowne till a Crowne leaue them.

See then (I pray) how fillie an Oratour father *Gombucke* is in this his gentle perswasion of the

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Spaniard,



Spaniard, and how vngentle a minde he beares to his countrie (being indeed no gentleman) and lastlie (somewhat to excuse the man) how well it steeds him to seeme the religious in this Paradox for his credits sake; though thereby hee discredit his religion in but seeming so. Neither for your credit-sake (cosin) will I anie further perswade you herein, least in so seeming to vnder-value your iudgement in a cleare case, I should seeme not onlie the discourteous vnto you, but also vnciuill. For, what generous nature in the world would endure his countrie to be conquered by straungers? or what sot imagine in a conquerour a voluntarie abandon of a Crowne, seeing that in such a case aboue all other worldly cases, what-soeuer, *Non minor est virtus quam quærere, parat scire.*

Passing politickelie notwithstanding deales the king of *Spaine*, seeing his right to this realme and his successes of warre for the same haue hitherto bin no better, to entertaine religious men in the pursuite thereof; for that it is much what a religious person once turnd politicke may perswade with the vulgar, making pure religion and deuotion his colours, then which no Oratorie can so enueigle affections not onely to couet, but also to vndertake matter euen against nature. And on the other side, too cheape were *England* wonne to *Spaine* with so piping: neither need the king of *Spaine* greatlie repine at the few Caricks, and townes wee haue raken and spoiled of his; neither yet at his Catholicke charges in maintai-  
ning



ning two English-Seminaries at this day to our Church in his countrie, if he can carue himselfe so easie and so ample amends: Which (as touching the Seminaries *quatenus* vnder Iesuits discipline) and also his foresaid *Armado* of 88. if his charitie be so great toward vs, or rather not his ambition (for before the miscarriage of that *Armado* on our cost those Seminaries were not erected in *Spaine*, but since) are there not (I pray) other kingdomes aswell as *England*, vpon which he may likewise practise such his *Armadoes* first, and then after also erect them the like Seminaries, namelie with Iesuit-superiours ouer them; which if the one were without the other, or that the Seminaries had beene erected before the *Armado*, were no such suspitious dealing, but (truely) very faire and friendly play like to the last French kings in that of *Rhemes*; but as thus *England* may well say. *Timeo Danaos & dona ferentes*; and the rather for that father *Cowbucke* hath of late gotten diuers of the youths hands of those Seminaries to the Ladie *Infantes* title (as wee heare) which (alasse poore man) wil neuer earne him the price of a Cardinals hat, much lesse the honor to weare it.

But (as I say) if the king of *Spaines* zeale be such as needs he will be doing; why there is *Denmarke* and *Scotland* two ample kingdomes both hereticall; why hath he no Iesuits there, or why sends he no *Armadoes* thether? Oh (belike) he sees that they haue kings to defend them, and *England* but a Queene, but a woman; whom

pity) being such, he would haue the world thinke he came a wooing vnto that yeere: which (true-  
lie) besides the manner being so martiall, was al-  
so vnlawfull in the maine; seeing it is not allowa-  
ble for any Catholike, much lesse the Catholicke  
king, the king of Catholickes to marrie two si-  
sters (though the one were Catholicke) without  
dispensation, much lesse perforce. Or if hee will  
say that not those kingdomes but *England* hath  
wronged him, what is that (I pray) for Eng-  
lish-men to betray therefore their countrie vnto  
him: or why should not wee the rather for that  
reason suspect his pretence of religion in his  
comming? Shall the sonne because the father  
hath done his neighbour wrong, ioine with that  
neighbour to cut his fathers throat? God defend:  
or were it religion or moralitie in that neighbour  
to make such vse of the sonne? true lie no. And  
yet such is *Spaines* dealing with our countrie and  
vs at this day, and so good Casuists are Iesuits.

Graunt wee (as the Iesuits suggest) that our  
countrie hath and doth maintaine *Spaines* rebels  
against her, sackt her townes, inuaded her treasures  
both by sea and land; yet were it so, and that it  
became subiects to define their Soueraignes af-  
faires of state; all that an English-Catholicke man  
might doe in this case, is but to be sorrie at the  
iniustice, & rather abide the fortune of his coun-  
trie for the fault (what God shall award) then be  
a traitour to it therefore; and it is innocence e-  
nough in him not to be guiltie of his countries  
sinne, howsoever hee rue it in her shame. And  
who

who can tell whether happilie the next age may raise vp an English Soueraigne whose amity with *Spaine* may more auaille *Spaine*, then these pretended domages come to. At least wise Chronicles doe tell, how that *Spaine* hath of auncientie more then once or twice beene beholding to English fauours farre about these trespasses, which we neuer read it requited yet, till now that *England* payes it selfe. All the requitall that may be so tearmed is the two Seminaries which at this day it maintaines to our Church (as aforesaid) if at least he disparage it not with an vsurping intention, wherof the *Armado* of 88. and the Iesuits practises (whom he hath deputed ouer those Seminaries) make too palpable shew. But howsoeuer these his Seminaries may be thought requitals to *Englands* former fauours, sure I am they are no benefits so of worth, as for which English Catholickes should be traitours to their Prince and countrie in *Spaines* behalfe: much lesse the kings pensions to our people in his dominions, which being greater in title the they are in truth, I do not see but their farre sleighter seruices may deserue them then the sale of their deere countrie, and their honours.

I speake this by prooffe (good cosin) both in my selfe (as you know) and too manie my good friends that yet are in his, and his sisters seruice; the more was my fault when as it was, though therby the more my experience in dislike of that nation. Furthermore, thus much I assure yee of my certaine knowledge, that in the action of 88.

against our countrie, the king of *Spaine* made no such shew or countenance to our nation then serving him in his armie in the Low-countries, as also in the *Armado*, as to make vs thinke he came either in loue or religion against it (as the Iesuits here suggest both in that and in the next pretended) but the cleane contrarie, that is, reuenge and rapine. For, besides that neither in the one, nor in the other there was anie Briefe of his holines promulged, ne (as afore is showne) ought to haue beene promulged in allowance of that action, whereby the Catholicke-subiects of this land to haue beene bound to concurre thereunto; the Spaniard in ech part notoriouslie deserud the cleane contrarie at our hands. My eye was a witnesse of a notable affront done by a Spanish captaine vnto my Lord of *Westmerland* in *Bruges*, at the verie instant of the *Armadoes* being on our coast (the Duke of *Parma* then lying with all his Court there, and his Campe there abouts) namely, vpon his shew of disgust that he was no more regarded, the seruice being for his countrie.

In like manner did I not then see after our firing the Spanish-fleet in the narrow seas, the young Prince of *Ascoli* at his fugitiue-arruall to *Dunkerke* the morrow after, where the Duke of *Parma* entertained him on the strond; him (I say) in answere to the Dukes question what newes of the *Armado* vncap himselfe, and grinning toward heauen swear by it, that he thought not onlie all the foure elements were *Lutherans* that night and all that morning, but also God himselfe; so blasphemous

phemous was his Spanish-spirit, much lesse religious as to come to conquer a countrie for religion.

Better yet of the two, & merrier was the Duke of *Ossuna* (who at this present serues the *Infanta* before *Ostend*) his representation, and answer to the then king of *Spaine* within a while after, who being the first mā that arriued at the Court with the successeles newes of the *Armado*, stucke a distaffe at his side, & a spindle at his backe in steede of rapier and dagger, and so shewd himselfe to the king while he was at Masse. Whom the king after Masse asking what successe God had sent, he merrilie pointed his maiestie to those his armes, saying and swearing that since they had fought so woman-like, and that a woman had soiled them, they were worthy before God and man to weare from thence forth none other. Whereupon the king hastilie stept to the altar, and taking a siluer candlesticke from off the same, swore a monstrous oath that he would waste not only al *Spaine*, but also all his Indies to that candlesticke, but he would be auenged of *England*; such was the Catholicke-kings religion (forsooth) toward our countrie, or rather his prophane ambition & despite: for which it hath pleased God (who neyther allowes conquests for religion, as may appeare by the succesles wars of Christians in the Holie-land of yoare, much lesse for meere ambition) to speed his two like attempts since as bad as that first. This latter newes of *Ossuna* in the manner said, came reported into the Low-countries  
from

from the Court of *Spaine*, and confirmed by sundrie letters to gentlemen in the Spanish regiment where I then serued.

I will not tell yee (for I cannot) how many vn-thrifts came to the Duke of *Parmaes* campe from out all the Prouinces of Christendome, in hope and vauit to make themselues whole by *England*: what waging for our noblemens heads; what questioning Sir *William Staples* souldiers where the riches of our countrie most lay; what lust after our women-kind, yea our Ladies by euerie raskall souldier; and what villanie note I saw and heard all this (cofin) and a great deale more, and worse; and therefore I may safelie say it and sweare it for a certaine vnto you. Moreouer, to confirme this assertion of Spanish-impietie toward our countrie, I will giue you a Flemmish instant for the same. My father was the man whom I haue often heard tell, how that the morrow after the Spaniards entring the towne of *Mastreicht* in *Brabant* by assault, hee there saw in cold blood a Spanish souldier, to whom a poore Burgar of the towne came suppliant on his knees in the open street, and besought him for his life, protesting that hee euer was a Catholicke from his cradle, the said wretched Spaniard to murder him neuerthelesse, saying: oh Flemming, then wil thy soule goe the white way, and much good may it doe thee.

I conclude then, that if the Spaniard be such toward Flemmish Catholickes, & also no kinder (then is said) toward English as yet in the pursute  
of

of his dominion ouer vs (when in all wisedome  
 he should vse vs most benignelie, though but dis-  
 semblingly, whereby the rather to vyin our affe-  
 ctions, vvhich is the easiest and surest conquest of  
 all other) vvhath other may both Protestant and  
 Catholicke expect at his hands here in *England*  
 another day vpon his atchieuemēt by armes? No  
 lesse vnworthilie haue the Iesuits carried them-  
 selues in those parts, and els-where in the kings  
 dominions toward our gentlemen, doing them  
 so many indignities and disgusts as a shame to tel,  
 though meete they vvere to be knowne in ho-  
 nour of our gentlemens patiences, as vvell there  
 as here at home for the Catholicke cause. Onlie  
 here and there a skip-lack they haue aduanced to  
 fodder and cloathes scarce competent, for being  
 their obsequious Implements in whatsoeuer dis-  
 loyaltye they vvould employ them against their  
 countrie, vvholes gentlemen of estimable parts  
 they haue misregarded, yea discarded for being  
 more loyall. In vaine therefore doe the Iesuits  
 perswade vs the king of *Spaines* honourable vsage  
 of our nation after a conquest, who together with  
 them afore the same entreat it so dishonourable:  
 and more then vaine, yea accursed vvere vvee to  
 be so caught vvith their pipe (as they pretend of  
 grace) as to incurre mis-nature.

Stand vve (cosin) stand we that are *Englands*  
 vpon English, and let all forraine rule goe by:  
 stand vve vpon the expresse Statute of our coun-  
 trie (being Catholicke) inhibiting all forraine  
 temporall iurisdiction vvithin the same. Stand



vve against, yea stronglie withstand vve Fa. Com-  
 brake and his Societies vnnatural practises in Spa-  
 nish behalfe, and vwhatsoever forraine nations al-  
 mightie *Armadoes*, remembring still that *facilius est  
 excludere quàm expellere*: and also still remembring  
 how if the Catholicke church haue condemned  
 the *Albigenses* of old, and the *Caluinists* of late  
 in *Fraunce*; the monocular-Taborite *Zisca* in *Bo-  
 hemia*; *John* of *Leyden*, & *Th. Munzer* in *Germanie*,  
 and others elf-where, as vvell for managing reli-  
 gion by armes, as for heretickes; how much lesse  
 lawfull it is in the Catholicke king (being a child  
 of the church) so to doe: and how verie *Zuingli-  
 ans* the Iesuits are that thus preach Christ vnto vs  
 vvith a Bible in one hand, and a sword in the o-  
 ther: lastlie remembring still the honour and du-  
 tie of a Patriot, the honours of our forefathers,  
 and singularlie the honours of this our deere  
 countrie *England*. I, I, let euerie cup haue his  
 owne couer, and euerie countrie his owne king.  
 If vyater were good to drinke with wine (quoth  
 a good fellow) God himselfe would haue put it  
 into the grape, but euerie simple is best. And far  
 more Catholicke, and farre more naturall it is,  
 to hope one day to be beholding to our owne  
 State for Catholicke libertie, then to, a forraine,  
 vvith so desperate conditions and against all reli-  
 gion. If we our selues vvithin our selues banishe  
 religion, vvhy may not wee our selues within our  
 selues bring it in againe, the Prôtestant novv be-  
 ing no more vnlikely to be auoided, then the Ca-  
 tholicke then was. I meane (if it so please her Ma-  
 iestie)



ieslie) or at least but to tolerate it, which as  
 well here as in *Fraunce* and other neighbour  
 States, might well stand with that in request  
 without hazard, yea with securitie to her royall  
 person and estate.

But this is a point meerelie in her Maiesties  
 grace to complie withall, and to too happy for vs  
 to be easilie expected at her hands, considering  
 her Highnesse inurd displeasure with the Sea-A-  
 postolicke euen *ab incurabilis*; also since, for the  
 Buls aforesaid; and novv lastlie and that daylie  
 for the disloyall practises of the Iesuits against her  
 estate, which wee all rue without difference.  
 Hard it were (I say) for vs to hope for so happie  
 a day, considering also how all the three estates of  
 the realme are ingaged in the contrarie, and all  
 the lawes of the land stand expresselie opposite  
 and penall hereunto. Neuerthelesse it doth mee  
 good to thinke, how if such a grace might befall  
 vs but euen tolerable, and in neuer so meane a  
 manner from our own naturall Soueraigne, how  
 much more gratefullie and gladlier all true Ca-  
 tholickes would accept it, then at an inuadours  
 hands neuer so indulgentlie. Her Maiestie for her  
 owne part (doubtles) is passing meeke and grati-  
 ous, both in respect of her sex, and now her vene-  
 rable age, that had not disloyall practises displeas'd  
 her, 'twas possible inough that her condescent  
 might haue beene so benigne vnto vs long agoe;  
 the rather remembring how heartilie her High-  
 nes was applauded to her Crowne at the first by  
 Catholickes, and the same set vpon her Royall  
 head,

head, not by a Protestant but a Catholicke Bishop. Moreover, her Maiestie hath a wise Councell which cannot but see, that though for the present time the estates ecclesiasticall and ciuill both of our countrie being so thoroughly seded as they are, it is meete (they thinke) and easie (we know) to keepe the Catholicke vnder and suppress, yet what hereafter in a change; and in a troubled State our partie may work it selfe, they may rather perhaps guesse, then preuent. Sure I am wee are not so ignoble a partie in the land for all the persecution these fortie yeeres, but that the vnitie thereof vvith the rest at such a day will perhaps be as requisite for our common-weale as any other. The consideration vvherof, together vvith others no lesse important may somewhat preuaile vvith so prudent a Councell as her Maiesties is, if not for a toletation of our rites, at least a mitigation of our aggriefes in the meane time, and the rather for that *sufficit dei malitia sua*. Howsoeuer, this likelihood wee haue of Catholike religion yet once againe in our countrie by our owne, not fortaine; neither yet warlike but peacefull and euen voluntarie meares, in that both English Shires seed is plentifulle sowne for it anie time these fortie yeeres, and also manie Conuersites come in daylie, and out of question infinite more would, were it not that *Leo est in via* (saith) the pynall lawes of yland. But what is that to the will of a Prince? or vvhat Princes heart is not in the hand of God? Who created all of nothing

thing can he not translate any thing? Can he not  
 conuert the instruments of his anger, yea, make  
 it selfe to grace, and to his honour, if he please?  
 It is neither the archers hand, nor yet the aime, gi-  
 uers, but God alone, that directs the arrow  
 where to light; not but what they doe is their  
 deed neuerthelesse. I say thus much (in fine) by  
 what wee haue seene of late hapned in our coti-  
 trie in fauour of the Catholicke faith, euen by the  
 Protestants hand, in suppressing (though not  
 in that sense) the great Puritan party, being the  
 greatest enimie to our Holies of all the heresies  
 in this land, For which great pittie it was, so noble  
 a subject as the Earle of *Essex*, and with him so ma-  
 nie worthie gentlemen to be made vs of by it in  
 his discontentes to the end wee sawe. Such spirit  
 haue Puritanes, & so vnfortunate was that poore  
 Earle, and namelic so vnfortunate to those few Ca-  
 tholickes that of ignorance (I dare sweare) of his  
 project stucke to him in those fuds. Had her Ma-  
 iesties Catholicke-subiects but a quarter the grace  
 that Puritanes haue in this realme, yea but her  
 bare conuience, I assure mee their gratitude  
 would not be so pure, but pure in deed; they be-  
 ing so loyall as they are (setting Iesuits aside) euen  
 vnder her frowne.

And as for her Highnesse after so manie tri-  
 umphes ouer both her couert and ouert enemies,  
 fairelie (as she thinks) with her royall honour it may  
 stand vvhateuen now. I touched of a religious-  
 toleration to vs her poore Catholicke-subiects;  
 seeing that verie proper it is to a Lyons noble na-  
 ture

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nature as well *parcere subiectis*, as, *debellare superbos*.  
 Hauiing hitherto done and daylie doing the latter  
 (thorough Gods secret iudgements) to doe the  
 other now can no waies seeme in her of force or  
 feare. Wherein notwithstanding if her High-  
 nesse please not to be so indulgent Princeesse vnto  
 vs, and that our prayers are not yet worthie to be  
 so farre forth heard of God (through the ill de-  
 seruings of the Iesuits in our church, and at her  
 Maiesties hands) what part and portion of dutie  
 remaines vnto vs other then that we haue hither-  
 to performed? (*viz*) still our instant prayers to  
 God for it, and for want of it Patience, knowing  
 that *In patientia possidebimus animas nostras*: also  
 continuance of passiue fortitude being willed to  
 be *Fortes in bello*, & not to feare those *qui occidunt*  
*corpus, anima autem non habens potestatem*: likewise  
 of Perseuerance, seeing & *qui perseverauerit usque*  
*in finem saluus eris*: and lastlie, and still betweene  
 of Hope, for that *sper non confundit*. This (cosin)  
 is true Catholicke religion in this case, and true  
 English nature and valour, true faith, & true cha-  
 ritic: and what the Iesuits perswade vs toward a  
 conquest of our deere countrie ypon pretence of  
 nere so much pietie, were abominable disloyaltie  
 in vs to our Prince; and also base pusillanimitie  
 and diffidence in God, wee to concur there-  
 unto.

No no, a State so settled as this vnder a Prin-  
 cesse so magnanimious, so mightie, so fortunate,  
 is not likelie to be altered in our fauours by Iesui-  
 ticall and Spanish-braues; but contrariwise by  
 our

our humble suites, seruices, submission and meeke  
 deserts. Thus and no otherwise must we hope to  
 incline her Maiestie, and the State to fauour vs, if  
 not for our religion-sake, at least for our loyalties:  
 and (please God) the Popes holines and the king  
 of *Spaine* would heretofore or yet would seeke to  
 winne her Maiestie, both to them and vs by faire  
 meanes, rather then by foule, a course which was  
 yet neuer taken. My Lord of *Durham* this Parlia-  
 ment-time made a Sermon at Paules crosse (as I  
 heard) against a toleration to vs by the state; I  
 pray God incline his Lordships heart, & the rest  
 of his ranke, and generallie all the realme to a  
 more moderation. Of as hard beginning as this  
 hath often-times through Gods goodnes sorted  
 a faire end, and so there may of this if Catholicks  
 can but dis-Iesuit themselues now another while  
 toward the State, and seeke to be beholding ra-  
 ther to it then to *Spaine*, which latter cannot (out  
 of doubt) be but with vtter misfortune to our  
 countrie. And why should not wee the Catho-  
 lickes of *England* sute our fidelities and loue (I  
 say not our religion) to our Protestant-Princesse,  
 as well as the Protestants of *Fraunce* doe theirs  
 to their Catholicke king; whereby we to enioy  
 the same peace, yea fauours at her Highnes hands  
 here, as they doe at his there? Or is it well done in  
 them to doe so, and were it ill in vs? Is it either for  
 our honour or ease to be in her Maiesties disgust,  
 when we may ioy in her grace? Fie, that Iesuits  
 should transforme vs into such cra-fishes, as to  
 make our opinions goe so a-skew from our best  
 aduan-

advantages. For my owne part, I am verilie perswaded, that as the Israelites mutinies against God in the desert did prorogue at his hands their arrivall in the Holie-land, so likewise the disloyall practices of the Iesuits hitherto against all religion and nature amongst vs, hath not only kept backe from vs all fauours at our Princes hands, but further incenst her more against vs, for which I pray God forgieue and amend them. If our Saviour stayed almost 4000. yeeres afore ever it pleased him to come to redeeme the world, how is it that these Fathers cannot haue patience with our countrie one 44. yeeres? and if also his redeeming it was by his dying, how haps it that their spirits are set so all vpon killing? Truelie, the reason is that Christ was wholie for vs, and they wholie for themselues; and all his Saints stood wholie on the passiue, these wholie on the actiue fortitude, or rather quarrellous actiuitie.

And thus (my good cosin) to conclude my discourse vpon this point, you may see how harsh a Societie the Iesuits are, and how speenatiuelie they runne on in their mis-grounded conceits and purposes, as well in their reuenge against the Seminaries as aforesaid, which they could aduise no fitter meanes to doe it by then by libell; as also in this of State, and of our church, which (forsooth) but by conquest they can see no other meanes to right; and therefore haue (as wee see) verie vertuousslie erected an Arch-priest the head of their faction both touching the one and the other, themselues being all the braine thereof, and  
he

he (good man) but the bare forehead. I could wish the Fathers not to be ouer-hastie in encreasing his faculties from Rome, till eyther they see another *Armado* readie in *Spaine* for our cuntry; or that hee can vse these he hath alreadie better then against his own brethren, and in maintenance of a libell. And as for vs (cosin) of the laytie, let vs as touching the present Schisme, do also our parts as wel as the Appealāts by their Appeale, to quench this fire in our church by euerie ones throwing in his paille-full of water (as by this my answere to you I professe to doe) and as for the latter, let vs remember we are Englishmen, and also Catholicks, whereby bound to be the rather true English.

Let vs remember how altogether as worthie, and as able are English-mens sonnes to inherite and predominate in *England*, as Spaniards *Spaine*; and how as hitherto *England* hath bin selfely-substantiue, so it to scorne to become now an adiectiue, much more a subiectiue to *Spaine* or anie other nation in the world. Also let vs in fauour of our cuntry repute euen their Holinesses Bulles so highlie tending to the subuersion of our cuntry, as surreptiue, and graunted forth by them as men, and not as Popes: in which respect an English Catholicke to go against them to be no more vnlawfull, then were vnlawfull the last Emperour *Charles* his warres against the then Pope. For, the matter being a matter of fact and not of faith, as easie may his holinesse erre in his proceedings therein as any other Prince; especiallie tending

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to war, and to a tradition of *gentis in gentem*, wherunto his commission is scarce competent (as afore is said vnder correction) nor yet the holie Ghost to be thought therein his inspirer; but rather (as it is plaine) some hot-spurre Iesuits, and the Spaniard.

Such for my own part is my opinion thereof, and such (I thanke God) my conscience toward my countrie, that though it be good fishing (as they say) in a troubled water, and that my estate be such as that to better it I need not be squemish to wet my selfe a little; yet rather then be so vn-Catholicke or vn-English, I protest I had rather neuer eate bit of fish or flesh whiles I liue. And such is also my opinion of you, knowing you to be a gentleman, such, as though the Iesuits haue or may seduce your religious nature (vnder colour of religion) in inferiour matters; yet in this so capitall an honour to your name and nation (I dare say) you will neuer forget your selfe. Neither doubt I, but wherein they haue hitherto distrayed you in the matter of the Appeale against the Priests, my loue (whereof you are and may be euer certaine) together with these my reasons which you haue read will reclaime you, or else (truelie cosin) you doe your selfe a great deale more wrong then me.

I haue in my loue to you already exceeded the limits of a letter, neuertheless to the end that *plenariè conuersus confirmes fratres tuos* against these Fathers vnchristian and vnnaturall impostures against our church and countrie, I will say a little more



more vnto you of the in general, and also of some of them in especiall, whereby you may the better discern their vnderstands as well of all Christendome as of vs here at home, whatsoeuer they say theselues their deseruings to be in Indie. Which forasmuch as wee haue no authenticke credence of, eyther from the Sea Apostolicke, or otherwise so much as morrall, that such their owne reports of their well doings there are true, I doe not see but the same are as Gerunds that want Supines, wherby their fatherhoods to stand to the readers curtesie to beleue them, especiallie farre traueilers being naturallie vaine-glorious, and vaine-glorie very apt to tell a lie.

A kinsman of mine of good worship in the North (whom you know as well as I) hath done them the honour, not onlie resolutelie to beleue them himselve, but more, to translate their tre-annuarie relations from *Iaponia* into our English, whereby he hath purchast them a good opinion amongst manie his friends to whom he hath imparted the same; which zeale (certes) I cannot greatlie blame in the good old gentleman, he doing it in a religiousnes, and the matters tending to Catholicke-edification whether they be true or false. Neuerthelesse their vanitie I cannot but condemne if they haue written ought other then truth, as (being such manner of men as partlie you haue already read, and now Ile shew you more) it is not vnlikelie but they haue done, though not in most, yet in manie things from thence: which also the rather wee haue cause to

suspect, for that diuers other religious Orders doing daylie their Euangelicall endeouours in those East-parts as farre forth, if not farther then they, (as we may read in the historie of *China* and else where) yet they report not one word thereof, but all of their owne: which such their concealing a truth importing so highlie Gods honour to be knowne as anie thing they doe report, is (sure) a priuatiue lie in them; and they that will not sticke to lie so, it is to be feared they wil as little doubt to tell a positiuie & a reall vntruth, if it be either for their honour or aduantage, especiallie hauing (as they haue by meanes of the farre distance) the pas-port of vncontroule to patronize them. And so (by their leaues) it is to be more then presumed in manie things they haue done, so vnlikelie and incongrue are sundrie of their relations. And yet in all the Legend of their glorious exploits in *Quabucondonoes* Island, we finde no mention of anie Iesuit that euer offred himselfe slaue to a *Chinex* for his transport ouer to that continent in zeale to preach Christ there, nor yet of 41. Martyrs of them at one clap; neither yet of two hundred thousand heathen soules baptized by them in (I wot not) how short a time: all which and a great deale more we reade of Saint *Augustines* Order in the *Phillippines* faire afore euer any Iesuit came into the Indies.

Besides, neither is *Iaponia*, or other the countries of Indie where they are, such as doe stand at this day in competence or Paragon with *Spaine*, as ours and other Nations here in christen-

standome doe; for which the Iesuits should  
 there (like as here) sow factions for Spanish-State;  
 neither is it there amongst those Barbarians that  
 they care to erect their tabernacles as here in Eu-  
 rope, whereof they are naturals: for which (I in-  
 ferre) they may the rather deserue well in *Indie*  
 then in *Europe*, hauing there nothing to intende  
*qua sua sunt*, but onlie *qua dei*, and the propagation  
 of Christian beleefe as true religious men ought.  
 Graunt we therefore (*saluo* all exception to the  
 vnautenticknesse of their relations) that they are  
 good Indians, & please God they were but halfe  
 as good English; it followes not therefore that to  
 be true which a certaine wise man here amongst  
 vs in his vnwise treatie asseuers; that they are so  
 excellent mē aboue all excellence, that in choise  
 of our Ghostlie Father wee are bound if anie of  
 them be in place to goe to them afore any other,  
 and that (forsooth) vpon paine of a deadly sinne.  
 Who euer would haue thought a wise man  
 though but *nomine tenus*, could haue becne so ve-  
 rie a dottard as to publish such a tract, so absurde  
 as well in sundrie others as in this one point in  
 super-exaltation of the Iesuits. Oh were the Ie-  
 suits men of due modestie, how could they en-  
 dure so grosse a flatterie, it being an attribute  
 more then meete to Christs vicar himselte. But  
 they haue a number of such od Pensionarie-spi-  
 rits throughout all the parts of Christendome to  
 grace them to the people (they seeming to pro-  
 fesse their kingdome wholie of this world, which  
 Iesus neuer did) that oftentimes with ouer-gra-

cing them they disgrace them : and so likewise doe the Iesuits themselves in such their singularity of spirit.

As for example, is it not notable singularity in them to leaue to be called after their Founders name *Ignatians* or *Loyolians* (which all other orders are) but by the high name of Iesus; a name which no christian creature was euer yet christened (by) but (in) for reuerence sake, but by other his Saints and seruants names? Also is it not singularity in them, they professing themselves so singular religious, and taking vpon them the 3. vowes as farre forth as any other religious men, not to rise at midnight to the Quire, which all other orders doe? Also to goe so distinctlie habited (that is to say vncould) from all other religious men? likewise to fare so far more daintilie in their diet then they? And which is most singular of all, to put themselves into the Letanies to be praide for by name afore all other orders of the church, yea, and afore *Domnum Apostolicum* too, whom they haue expresselie left out, and in his steed put in these words (*viz*) *Vt societatem nominis Iesu,* and then after, *Et omnes Ecclesiasticos ordines in sancta religione conseruare digneris,* so mount-Goddardian-high they are in their owne vaine-glory, and yet so moulhill-low in the Church, as yet not a hundred yeeres old; nor yet their Founder to be found in the calender of Saints as afore is said. For which their blemishes and manie moe the like, yea worse a great deale (if they did it in that humilitie) a man might well hold with such  
their

their Petition, seeing indeed for to too manie not onlie their blemishes, but also their verie grosse blots they haue great need to be prayed for afore all others, and not for their so excellent deserts. They are so passing vain-glorious a Societie, that call ye it the verie *Tetragrammaton* of the Catholicke church, and of all the christian world, I warrant yee it will nere a whit offend their modestie or make them blush, so much haue they gotten the Indian-hue, and so singular a dottard is singularity.

Againe, is it not singularity in them (being religious) to affect rule ouer the secular clergie; also to bring armes and conquest into the Catholicke church, so contrarie to all Scriptures, and the practise of the same hitherto (as afore is discoursed) and to that end they to manage matter of State more machiuelianlie then Machiuell himselfe: as appeares by their erection of the Arch-Priest (which is also a title of singularity they haue giuen him) and all his cariages according to them and it? In effect, such singular persons proued the knights of the Temple, for which God in the end gaue them ouer into a reprobate spirit, and so they ended; and so (I doubt me) will these ere long, they being little lesse warlicke, but as verie singular as they. And as they are a Societie thus singular, and singularity is the roofof all euill; so haue they their roote according (*viz*) *Radicem omnium malorum auaritiam*, betwixt which two extreames what *medium* may be expected at their hâds you may imagine, & in part I will shew you.

First

First therefore, as for Auarice their other extreme, you are not to meruaile greatlie thereat, both for that no vice commonlie comes alone, neither is anie vice substantiue of it selfe as the meanest vertue is, as also for that Pride (you know) is a riotous vice, & a great swaggerer, and therefore requires great costs and commings in, which but by Auarice cannot well be contriued. Pride then being to haue such a prop, the Iesuits greatest care is how to giue it a good glasse, whereby it may not appeare in them as it is in proper, but as a vertue. For, so haue they coloured their singularitic allcaging for it the Apostles precept, *Aemulamini charismata meliora*; wherein it cannot be denied but (*Aemulamini*) they vse, yea, and ouer-vse howsoeuer (*charismata*) they abuse. So likewise for Auarice they haue their allowance and approbation, though not from the Apostle, but from themselues, & no waies *in ordine ad Deum* as hypocriticallie they pretend all their actions, but *verissime ad demonem* (*viz.*) herehence that they hold it lawfull, *uti scientia in confessione*; *aliàs*, to make vse or boote of men in confession, as afore is touched; and how doe they it (I pray?)

First and formost, when anie penitent by their Retriuers meanes hath made choise of one of them for their ghostlie Father, he makes it a daintie matter to exhibit himselfe vnto him on the sodaine, but with much ceremonie, and manie a white capō to fore-goe the way as to the reclusd king of the *Abissines*, or rather as to *volto santo* in

in *Rome*, giuing the Eligent to vnderstand how  
 his Societie is the last order in holie church, and  
 therefore by all intendment the perfectest; for  
 which cause it hath more priuiledges and facul-  
 ties indulged it from the sea Apostolicke; then the  
 Seminaries or all other religious orders whatso-  
 euer, to communicate to their ghostlie child. They  
 tell him farther (or rather to seeme the modest,  
 cause it to be told him by their said Retriuer) that  
 their coming to this vineyard of our church, is a  
 supererogatiue office of charity in them; they not  
 being bound thereto by expresse profession, or as  
 members of the Seminaries (which they are  
 not) and therefore the rather to be welcommed  
 and esteemed aboue them all: that they haue ex-  
 traordinarie correspondence and illumination;  
 with & from the holy ghost as frō a perpendicu-  
 lar Apex or Zenith ouer their heads, by meanes  
 whereof they haue also (they say) certaine spe-  
 ciall spirituall rules and exercises, ouer and aboue  
 their foresaid externall faculties and priuiledges  
 from *Rome*; and also super-ghostlie skill to distin-  
 guish of spirits, whereby to profit spiritually their  
 childe more then all the church besides; and that  
 by their meanes it was, that we had here in *Eng-  
 land* the benefit of the last yeeres generall *Iubilie*,  
 which (by their leaues) euerie Parson of a parish  
 might for the going for haue obtained; so indul-  
 gent a mother is the Catholicke church euer, but  
 especiallie at such a time: brieft, that the lawes of  
 the land stand more penall against them, then all  
 other Priests or Catholicks besides (which is vn-  
 true)

true;) and that generallie they are the most ensui-  
ed and hated members of Christs militant spouse  
both of the Diuell, the Turke, and the Hereticks;  
then all religious orders besides; yea, or then the  
Pope himselfe. All this and a great deale more to  
this effect like mounte-banks they tell, or cause to  
be told the ghostlie Conny aforehand; whereby  
to indeere themselves vnto him, and perswade  
him that *qui cum eis non colligit, spargit*: and in con-  
clusion they will him therefore, that how long  
time soeuer hee was a Catholicke before, to pre-  
pare him now to a general confession (yea rebap-  
tisme if they durst) whereby to prosper the bet-  
ter vnder their new lore.

This introduction made (prouided alwaies  
that the Connie thus caught be a good Mammo-  
nist; for a Ieshire is such a leach, that without Ma-  
mon in the vaine hee will not easilie fasten) then  
escape they, & so next haue at all. Then (loe) fol-  
loweth first a spirituall exercise, commendable  
(out of doubt) in it selfe if it be not abused, but  
the Iesuits abuse it all to lucre, possessing the Pe-  
nitent whiles he is in it, with so many scruples for  
his life past and also to come, that he must thinke  
himselfe so verie a worne (or rather so verie a  
foole) as not worthie to vse his owne, but to put  
all ouer as well what hee hath, as what hee is, to  
him his ghostlie father; seeing that both being  
& hauing (quoth he) all is but to be a saued soule,  
which to obtaine what soule would not giue a  
whole world? For, *quam commutationem faciet  
quis pro anima sua?* And, *quid proderis homini to-*



*sum mundum lucrari, anima autem fac detrimentum facere?* And therefore (marke the end) *vade vende omnia* (quoth he) *& da pauperibus.*

With these gulleries (I meane as they vse thē) my Iesuit makes himselfe sole Steward (and that vnaccountant) of all his ghostlie childes both soule and substance, and him a verie childe indeed; so cunning warriners they are aboute all that euer I knew: for, whereas all other warriners vse to catch the Conie with the purse-net, they for their parts catch the purse with the Conie, whereby they are both purse and coney-catchers all in one. Is not this their making vse of mens consciences whollie to their own interests, like the Ape which being liquorish of a Chef-nut in the fire, tooke a Chir that lay there by a sleep, and with his foot rakte it out of the embers, and all to saue his owne from burning, and to seeme to doe it mannerlie? Or rather is not this a casting men into a trance, & then a flat cutting off their heads? How manie men of worth and wealth haue they drawn into their society by this guile, or wrought to be their benefactors to their vtter vndoings, not seeking to be acquainted with any but for their own turnes? How manie in this lād, specially widowes, & womē-kind haue they thus sēcht-vnder, assuming vpon them all their estates; the letting and setting of their lands; the paying of debts and seruants wages; the marketting, the rewarding euen of Christmasse-capons, and what not, al but *pious vsus*? weening it pleasant and commendable in them (though religious) to be so verie worldlings what in their lay-child they hold

an Incumber. But this (cosin) is not yet (you may  
 thanke God) their case with you, for that your fa-  
 ther is liuing. Neuerthelesse how they vse him  
 in this kinde, with more then licking their owne  
 fingers, you may see before your eyes. You may  
 see, and I haue heard you tell, both what decaie  
 hath beene in your fathers estate, and also what  
 factions in his house euer since (you know) who  
 came thither, which before time were not. Yet  
 neither your father nor you can finde, or at least-  
 wise will not mend the amisse. The truth is that a  
 Iesuite is *Piscator*, but not like *S. Peter Animarum*  
 so much as *Pecuniarum*; and therefore his fishing  
 is euer best in a troubled water. And this is the  
 reason that wherefoeuer he comes he troubles al,  
 being cleane opposite to *Antelmus* a Sea-Spirit,  
 who neuer shoves himselfe but after a storme,  
 and they euer bring stormes with them; so as for  
 their sakes the note of the Church, *Benedictus* may  
 well be chaunged into *maledictus qui venit in no-  
 mine domini*, not onlie in *England*, but throughout  
 all christendome. For, runne ye ouer all the same,  
 and finde mee the citie, the village, the house,  
 where they are either manie, or anie, but there is  
 also faction. In cities, with all the religious there;  
 in villages, with the vicar, or cunstable; in houses,  
 your fathers (as is said) for example. Looke into  
 our Seminaries, and you shall finde how peace-  
 able that of *Rhemes* euer was for not being vnder  
 Iesuits, how fruitfull of Saints, & excellent men:  
 and on the other side that of *Rome* vnder their  
 Rectorate, how neuer without faction, and lesse  
 fertile

fertile of such honours to our Church, or rather fertile of false brothers and Apostatacs; and so likewise that of *Spain*.

They haue so manie querks and quiddits wherewith to make bate, and abuse religion for their profit and pleasure, that it is verie Puritanisme to tell. And for I speake of Puritanisme, haue you not (I pray) heard how not long agoe a Iesuit here in *London* erected a kinde of familie of loue, lecturing by night three or foure nights together to his auditors al women, and those faire ones for the most part: haue you not heard the manner of the night-meetings for feare (forsooth) of the persecution by day, & *demonij meridiani*? & yet al the day time nothing but reuell & feast: At least (I am sure) you haue heard of manie, and doe know some, who missing their wiues the while, haue scracht their heads where it icht not, and bit their lips, and swore. Had such exercise bin by day as in *Puzzo bianco* in *Rome*, it had beene well; but the nightnes of it, and that night by night, three or foure nights together, & as manie dayes, oh (by your leaue) that smackes to too Cornish. But this was soone discouered, and as soone suppressed, though much (I dare say) against the Iesuit his loue rather then his charitie, and also without anie checke at all to him therefore to this day, eyther from his Prouinciall, or the Arch-priest that euer we heard of.

As often as I thinke of this occurrent here amongst vs, applying it to their easie liuing throughout all christendome besides, me thinkes

that nor father *Ignatius Loyola*, but some *Pompe-  
nius Latus*, or *Maeharonicus Feltus* should haue  
beene their Founder; or that they are descended  
of the *Fratricelli* those Lumbard-Libertines, with  
onlie their name chaunged into *Patricelli*: and yet  
for al that, the good men are partlie to be excused  
too considering their wealth, though not excusa-  
ble for their wealth. For, omitting what is freely  
giuen them, if their consciences be to gather it o-  
ther waies, and in other countries as it is in ours, I  
doe not see what vow they need greatlie to make  
of Pouertie. For, say that a man giue them a  
thousand pounds in *Pios vsus* to be distributed  
by their hand; if it be with the addition *proprius*,  
then there is no question but they are honestlie  
worth a thousand pounds at a clap: but say *alie-  
nos*, and name yee with-all what *alienos*, yet in this  
case too they make it theirs, by construing them-  
selues *verissimè alienos* afore all others, as (trulie)  
such they are here in *England* (*viz.*) aliens from all  
English-nature, Spanish-aliens, aliens to all that is  
called English saue onlie English monie: for, so  
are they Denizens more then due or worthie,  
were it but for such their colsoning-construc-  
tions. Againe, giue a Iesuit such another summe of  
monie in *Pios vsus* in the neuter gender, neyther  
expressing *proprius*, nor what *alienos*; that also. they  
make their owne vpon this ground, that *qui tacet  
consentire videtur*, and *qui contra me non est mecum  
est*. Thus gull they the religious minded toward  
them both quicke and dead; whiles on the other-  
side what vse they make of such In-comes, be-  
sides

sides their *Bancoes* and stockes richlie going both here and beyond sea, the present schisme & scandals in our Church most lamentable declare.

I pretermitt in particular the large almes that daily hath beene, and is giuen them here in *England* (a point which belongs to that part of *Arithmetick* which is called Multiplication) as first my Lord Burleighs-house in the Strand, giuen them by a gentleman dying beyond the seas, and pretending title to that plot: but this bequeath hath a reference to the conquest; & good reason, for that (I doubt me) they will not in haste wage that title against his Lordship in this time. Three hundred pounds a yeere of inheritance giuen them elfewhere; a hundred by another; a hundred markes in another place; & so (I thinke) *in infinitum*, all conuayed ouer to them in vses till the Conquest: in so much as with what is giuen them, and what they get besides (for all is fish that comes to net with them, be it by excheate or cheating, as manie pranks of theirs I could discouer vnto you in that latter kind) I verily thinke their profits to amount yeerelie to halfe as much as the Queenes reuenue by Recusants; so lucratiuelie they begin where the old clergie of *England* left, and for which (together with the manie other scandals that proceeded from such their riches) God hath hitherto as we see and feele, giuen ouer his Church and our country both, into y<sup>e</sup> heauie hand of heresie: though a great deale fouler and grosser transgresse is this of theirs at this day, then that of the old clergie; it being in  
time

time of persecution, and that in full fauour of the time. And yet for all this so great bountie of Catholicks vnto them, they are the vngratefulllest persons vnder heauen to their Benefactors, if they haue occasion to vse them, either here or beyond sea (as I haue knowne it by some) as not a few more. Nor euer was there more pouertie both in the Seminaries, and likewise in the prisons here at home, nor more faction ouer all then now, that they haue thus ingrossed all charitie to themselves. In which respect I could wish all English-Catholickes especiallie my friends to be their owne Almoners, or els if they needes will doe it by the hand of a Iesuit, that they beare as wel an eye ouer them, as a heart toward them, for (I assure them) they will else finde themselves gull'd by their father-hoods dayly more & more. I could also wish that good Capuchine whosoever, that should happen to carrie a Iesuit ouer a brooke, to examine and search him well for monie afore he take him vp vpon his backe, least hee breake his rule in carrying coyne about him, and be forc'd against the charitie that was in *S. Francis* to slip him downe (for sauing his saide vow) into the streame. Lastlie, I could wish both the Lay and Clergie of our countrie to beware of all *Zizaniaes* amongst them, publike or priuate; present and to come; and to looke well into the groundes of the same; in so doing it is ten to one but they shall finde either a Iesuit, or a Iesuitized person at one end of the line, so well they loue to fish (as is said) in puddle-water, and frolicke in stormes

stormes, & which is worst of all, when they haue seru'd their turnes by anie, to laugh the partie to scorn be he stranger or their owne vowed Imple-  
ment.

Infinite is their practise in this kinde, and their instruments as manie; whom first they make to their hand, and trie throughlie before they vse them. And that was the reason why that not long agoe, a Gentleman of good sort my acquaintance, whom they would verie faine haue wrought theirs; vpon his not making a generall confession to his new father the Iesuit (as deeming it impertinent though hee instantlie required the same) what did the good father? forsooth; he tooke the confession which he made, and absolued him; but yet to shew his disgust, brought him not the blessed Sacrament the next day as he promist, neither euër after came hee at him. Was this (I pray) religious dealing, or rather not most impious, so to seeke to diue into a mans conscience; whereby to discerne radicallie (as it were) in the Sacrament what mould hee was made of: whether apt to serue their seditious turnes or not, without that they neede to trouble themselves with anie farther triall of the man then thus briefelie by the Sacrament, which of all other is the most sincere? Could Machiauell himselfe haue beene so prophane?

If then they dare to diue so sacrilegiousslie into mens consciences in the Sacraments to serue their lewd turnes, you may imagine how true the premisses are of their diuing into mens purses to

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the same end; and how much they would scorne to come an Ace behind either Machiauell or his Maister, in anie other paultrie whatsoeuer against either religion or moraliitie. What wresting of Scriptures, together with their consciences to their present turnes? As for example, the libeller asseuers all Neutrals in whatsoeuer controuersie, to be in the predicament of transgressors, yea enemies; because (saith he) *Qui non est mecum, contra me est*: and yet in almes-matters whereto anie of them are deputed distributors (as afore-said) in the Neuter-gender, they interpret that neutralitie *in bonam partē* (viz) as almes meant to them, as much to say as, *Quod contra me non est, mecum est*. And no meruaile if they deale so with the neuter, seeing that euen the expresse dole of the Testator (*ad alios*) they haue the conscience to appropriate to themselves, as is also aboue-said. So likewise of Puncisme, which in all honourable comparatiues is and euer was reputed a blemish, they interpret the Puncisme of their Societie as an honour aboue the auncientie of all other holie Orders in the church, euen as Mahomet did his law aboue either *Moses* or *Christs* for being after them both, and none to come (say they) after it. Again for Saints, which is a most sweet and important point of christian religion; they, because they haue none as yet in the calendar of their Societie, you haue read aboue what they say. In like manner, whereas the Scripture denounceth that man accursed *per quem scandalum venit*, they in this their schisme haue procured their



their Arch-priest to suspend &c. the Appealants to the holy-sea touching the same; as though that schisme were *ex parte scandalum accipientis*, and not *dantis*; and so by consequence the curse to belong to the Appealants, and not to them. Briefe, they goe altogether by their owne grounds, and those fram'd to their own priuate interests; which though they be in many matters meerelie against grace, or nature, or both; yet their constructions (forsooth) must allow them iust.

Vpon this lawlesse liberty, detraction which amongst al not onlie christians but heathen men, is & euer was held a vice, is a necessarie vertue to be vsed oftentimes amongst the. As for example, in the present case of the Appeale, wherein they holding their rule ouer the Seminaries expedient and for the auaile of our Church, yee see how they maintaine their detractionous libell against the withstanders of such their iurisdiction, and oppose as many foule mouthes against them as they can, disordring all our church.

In like manner, their Position being that her Maiestie is an heretike, and an excommunicated Princeesse, and consequentlie to be deposed; what Iesabeling of her haue I heard them vse? what questioning whether yet no *Iehu* haue subdued her? whether yet not giuen ouer by God? why yet she prospereth? why yet she raignes? why yet shee liues? what defaming her? what throwing soyle at her picture? what auowing her royall Lions and Floures de Luz, no better worth then to serue for signes to bawdie houses? And not only

doe the Iesuits, and Iesuites vse her Maiestie thus as in her royall and annointed person (as to my expresse knowledge in these particulars they haue done, and worse, which for good manner I omit) but more, for her sake how glad are they both abroad and here at home, when they heare of anie miscarriage of our ships or men, by sea or land (though in honest aduentures) and also how readie to blemish anie newes of our good successes by their lying alarums to the contrarie, and extenuations in fauour of the enimie? Are these men either Catholicks, or true English (trow ye) I need not say religious, that thus repine at anie (saie euils) that God permitteth to be done, but what they doe themselues?

In this kinde haue I my selfe beene bitten by them, and am to this daie, for hauing some nine yeeres since (as you know) deliuered vp to the hand of iustice (though vniusticed) a certaine wretched fellow, who came in the nature of an Enginner, and in a Iesuits name his ghostlie Father from beyond the seas, to perswade my assisting his firing the Queenes nauie throughout *England*, against the next yeeres comming of another Spanish *Armado* which was pretended: how haue I beene euer since in their mouthes a relapse, a spie, a treacher? All which, yea, anie of which I as much scorne to be, as I scorn such their disloyaltie and viperie. But are not these iollie mates the while, that thus a man to goe against their vnnaturall and graceles proiects in loyaltie to his Prince and countrie, is straight to be a relapse,

lapſe, a ſpie, a treacher? So likewiſe, becauſe they thinke their Societie moſt perfect, and not needing reformation, how haue they not mangled the good Cardinall *Borromeo* who held them other, and was minded if hee had liued to haue eiectioned them all out of his Arch-dioceſe? How baſelie alſo haue they reprocht our excellent good Cardinall *Allan* with their defamatorie letters ſince his death, for his hauing the like opinion of them, and making ſhew of a minde hee had if he had liued a while longer, to haue withdrawne them from the Seminaries, both in the Colledges and in our countrie? Did not Doctor *Haddocke* (for example) their Votarie write thus from *Rome* to his friend in *Spaine*, with the newes of his death? *Benè proſectò obiit Cardinalis noſter, qui ſi diutius vixiſſet, magnū & ſibi & eccleſia dedecus peperiſſet.* Yea, euen the Holines of *Xiſtus Quintus*, they haue dar'd to depraue after his death, calling him in their letters *Lupus*, and I know not what worſe; and all becauſe hee meant if hee had liu'd but a few monthes longer, to haue reformed them. It is a ſhame that they haue no gagge put in their mouthes againſt ſo ſaucie libertie of language, namelie againſt ſo excellent a Pope, and Cardinals as theſe were; whom as ſuch (to wit the Pope) euen a Proteſtant-ciuill author here in our countrie, hath in the latter end of his hiftorie of *Congo*, *ex proſeſſo* ſingularlie commended.

Then for their lying, that is not to be greatlie marueiled at amongſt them, ſeeing it is the ſiſter of detraction. Doe they not herein euen at this

instant notable play their parts, in that finding themselves now ashamed of their libell, and the defence thereof hitherto against the Priests and the Vniuersitie of *Paris*, and fearing the Appeale concerning the same likelie to light heauie vpon them ere long (it going on a maine toward *Rome* for all their braggard opposition) haue they not laboured, & still doe by all meanes possible, both braue and base, here at home and beyond the seas, and namelie of late to the Popes *Nuncio* in *Flanders*, by procuring his letter to the Appealants to perswade them to a compromise, which must not be? and yet for all this doe they not in their vain-glorie giue out that (forsooth) the Appealants are they that labour it at their hands, and that they refuse? What impudent lying is this, & other the like, which I could tell you of theirs, which to beleue were neither Charitie, nor iustice, no nor scant good manners? Fie, fie (cousin) I should be ashamed and wearie to tell you all their lying legierdemaines, & dishonest dealings which I know, and haue credibly heard of theirs, consisting of infinite querks & quiddits; as mentall euasions in their speech, interpretatiue colloquings, halfe-fac'd tearmes, tergiuersations, tentatiue speeches, whole and demie-dublings, the vulpecular-fawne, detraction with sighes, buttes, and the shrugge, circular calumniations, holding it lawfull to be forsworne in to too manie cases, intercepting, rasing, and forgerie of letters, and such like; of all which they haue an Arte, and whereby they take away by such what their doctrine,

ctrine, and what their example (being religious) not onlie all good religion from amongst men, but also euen morall honestie.

They haue likewise their Counsell of warre amongst them like the Teutonicke-knights of yore, as appeares by their vndertakings for *England*, and otherwise, as is aboue showne. Wherein their ground (I meane for *England*) being that this realme is not likelie to be wonne to the Catholicke religion by the word, at least not so hastily as behooues for their aduantages, do they not sollicite daylie a Conquest thereof from *Spain*? and also perswade vs that it is both vill and honourable? It is (sure) a saucie part in a religious person to be any waies a stickler betweene States: be it for peace, especiallie for warre it is a most vnbecoming office in him, and such as *Iohn Gerson* neuer dream'd on in his imitation of Christ, directed as well to them as to all other religious; or if he had, they know his spirit too well in that point, though little they obserue it eyther in that of anie other thing. In somuch as what for such their soldiourlie mindes together with infinite their other scandals, the penal-Prophets saying, *Ibiunt praua in directa* is false in them, but *aspera in vias planas* abundant true.

For is it not a merrie life not to be tied to rising vp to the Quire at midnight, but to lie a bed after the Sunne: to fare well, to be well clad, and all this *ex professo*, not to fast so much as Fridaies, to be a lier when they will, and yet be beleeued, a detractor, a cheater, a courtier, a soldiour, a kil-Prince,  
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and what not? and all without controule, nay with allowance and commendation. Bricke, is it not a merrie life for a Iesuite to trowle vp and downe the countrie from house to house, from good cheare to good cheare, in a gallant Coach, accompanied with gentle and faire women, attended by neat seruingmen, his chamber to be deckt and perfum'd against his comming, yea, and a gentle-woman to plucke off his bootes by his iniunction (forsooth) for mortification-sake? Oh monstrous irreligion so to forget good manners, and so to make the Lay religious, and themselves Lay. What gallants would these men (trow yee) be in an indulgent time, that are such vnder persecution? Their quaint Prouinciall were he a gentle-man, might blush to read these imputations, somuch most of them concerne himselfe, the rest his brethren. A sweet rest (beleeue me co-sin) and yet such as his poore vncle the Tayler at *Lambeth* fares nere a whit the better for. As for maister Arch-Priest himselfe (whose rest you may suppose is a great deale more, not in paternal Peuter but in pure ore) his brother the Peuterer is able to liue of himselfe. And it is no maruell if the fathers, *Gerard*, *Standish*, and *Lister* could not brooke to be imprisoned from such pleasures; the latter choosing rather to be periured then so de- priued. So sweet a rest the Seminaries haue not; but a sweeter (that is to say) *Tiburne*, and so hea- uen.

How truelie were the Seminaries *in diebus illis* afore euer Iesuit was ioyned with them *chara de-*

*Amfoboles, magni Iouis incrementum*, and so are yet too a great part of them whom Iesuitisme hath not attained, but then speciallie when they were not to be said in parts, but all one, *anima una*, and *opus unum*. Then did charitie flourish indeed as well in the Laytie as in the Cleargie, and heresie lose ground a pace; when both Catholicke faith and Catholicke life marcht together in ech against it. Then nere sounded in our eares the tearmes, Schisme, Rebellion, Suspension, Excommunication, Irregularitie, Faction, Appeale, Cōquest, &c. All this came in with these Fathers, these Courtiers, these souldiers; vnworthie the name of Apostles, of Religious, of Iesus. Gracelesse minded men, whom not the calamitie of a church vnder persecution, nor shame nor feare of correction past and to come, much lesse the lawes of charitie and humilitie can containe from so grosse scandals, but needs they must be as bad, yea worse vnto vs within our church, then our common enimie is without. Please God, *Catay* or the *Canibals* countrie were their abode, rather then so ciuill a land as *England*; they being a farre fitter Societie to persecute, then to be persecuted, and rather to make Spanish souldiers of for the slaughter of those heathen people vnder drum and ensigne, then to be employed in Iesus name for our church and countrie. And (trulie) I am perswaded, that if as such manner of men they might be ransom'd from hence by our State as they happen to be apprehended (setting rounde ransomes on their heads) it would sooner rid

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them out of this land, then anie other course whatsoeuer, and help to bring home from their foraine *Bancoes* some part of our English-coyne againe, or at least wise saue the rest from their fingers.

The Arch-priest was not ashamed in a certaine absurde letter of his to his Assistants, to tearme our reuerend Patriots the Appealants, *pestem planè Ecclesie nostræ*, wherein you may note the spirit of the man, how much it ods from Iesus by being so Iesuited. With how much more reason might these men retort those tearmes vpon his owne and the Iesuits vnderferres, and notable on Father *Cowbucke*, his, and with him all mischiefes *primum mouens*? For the Arch-priest himselfe is in truth but *motum mouens* in the present Schisme (to wit) betweene the said *Cowbucke* at *Rome*, and the Prouinciall-Iesuit heere; betwixt whom, as betwixt two dishes he is seru'd vp to our table for such daintie as you see. This is that Arch which the Iesuits haue made, or rather which makes the Iesuits, and with them, way for the Spaniard to passe ouer into *England* if God defend not. This is our ecclesiasticall-Triumvirate at this day, *verè pestis ecclesie patriæq; nostræ* as they haue vsed the matter, and not the Opponents thereunto.

As for the first of them, besides the disparage of his birth and name afore touched, he is so notable a coward, that since his fugacie frõ Christs Campe here, hee thought *Paris* too neere the broiles; for which cause, or whether for that his  
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turbulent humour wanted employment there; he had not bene there long, but wishing to be farther off, & rather ill occupied then vnoccupied (though the short while hee tarried there hee wanted not his brabbles with some of his fellow-fathers in the colledge) hee made it a request to his Rector to let him goe to *Rome*. Which his said Superiour seeing no iust reason for, and thereupon refusing it him, marke the shift. Within a few dayes after, he tels the Rector how that by letters from *England* hee had receiued aduertisement that our State had suborn'd, and expressely sent ouer certain persons thither to murder him how-fouer. And to make this good, he himselfe subornes certaine Suresbies his speciall votaries (whereof one I know) *de facto* to come one eue-ning late to their colledge-gate, with pistols halfe in sight and halfe out, and so with angrie looks to aske to speake with him. Which accordinglie was effected; whom the lay-brother the Porter opening the gate vnto, and seeing in that suspitious fashion, came straight vnto this reuerend person, and told him what he saw: who presentlie taking him along with him to their Rector, with pale looke and trembling member, willed his said brother to tel him what he saw: which the Rector vnderstanding, and no whit suspecting the packe by reason of his well fained feare the while, straight credited his aforefaid suggestion; and so to ~~save~~ *save* his life, that verie night conuaid him priuilie out of the colledge with monie enough in his purse; who on the morrow tooke his iournie toward

*Rome*, where within a few dayes after hee diu'd vp like a *Dux* all in Buffe, as though he had bin the greatest champion in all our church. Twentie of these gulleries hath this *Parsons* brat plaid both before and since this pranke; but thus much for that.

Perhaps you will obiect that this was before his Resolutions: what of that? It was since he was a Iesuit; & true neuerthelesse; euen as true as those resolutions were none of his owne but another mans collections, and he but the bare penner of them; for, had they beene his owne, hee would haue shew'd it in his life hitherto, or yet at least, seeing that *nunquam sera est ad bonos mores via*. But whether they were his owne or no, or but collections of another, and his onlie the penning; sure I am, the man might haue bin much better occupied to haue continued his hand still in that vaine though hee meant not to liue according; & more credit it would haue beene both to him and his Societie, & also more profit to our Church here; then his becomming since an ecclesiastical *Steunk-lie*, an Archpriest-maker, and a King-munger. But soft, the king is not yet made; there is a certaine Queene must be first askt leaue for that course in her Parke. Nor are the 40000. Catholicks, no not so much as one (I trust) nor (God willing) will euer be in so disloyall addresse, as to entertaine the Catholike-king or his sister on our shore, as this man hath suggested vnto them. Wherin he gulleth them both, seeing that (thanks be to God) *England* hath as true English-Catholickes

lickes in it, as it hath Catholicke-English. Noreuer shall (by Gods help) the Arch-priest with his conformable dousen make good that plot with al their braines.

Let therefore father *Combucke* no longer abuse the Spanish king with such vaine hopes; neither yet make so daintie of his (*Councell of Reformation*) as he doth. See the doting man: hee hath fram'd an Ecclesiasticall-*Eutopia* to himselfe, whereunto he hath giuē that title, the same to be exhibited at the next Parliament to be holden after the Conquest (*viz.*) *Anno 1.* of *Phillip* the third, importing that all Bishops, Deanes, Prebends, Parsons, and generallie all the secular clergie of this land, must be Pensionary to the Popes Holinesse: for which hee to haue a standing reuenuē and Exchequer here in *England*, out of which to defray those Pensions; the surplusage (if anie be at the yeeres end) to be purst vp to Saint *Peter*. And foure Iesuits, with onelie two secular Priests of their choosng, to be his Holinesse Collectors of such his reuēue throughout the land, and also the disbursers of those Pensions. Hee hath besides, I know not what Assessements and in what manner, of all our Laytie toward this Exchequer; in consideration whereof, all Abbay-lands and other the old Church-lands of *England*, to bide as they doe to their present possessors, and the *Peter-pence* releas'd. Ouer & aboue al this reuēue to the sea of *Rome* by assessement (as is said) he also awardeth all deuotionarie-supplements to come to the same Exchequer, & both the one

and the other to passe through the aforesaid Collectors hands. This booke hee beares in his bosome, as a most pretious iewell, and farre more charie he is of it, then the Dukes of *Florence* of their *Tullie de Republica*, which not all the world hath but they. Onelie once on a time to a verie deere friend of his, hee did communicate the same out of his sight for a day; which day was a verie saucie day, seeing that from that day to this there hath beene a copie of it, and out of that copie sundrie moe, which ere long (I suppose) will come forth in print, and (as I verilie thinke) long afore the Conquest. What for this and other his like fopperies, as procuring boyes hands of the Seminaries, yea, and womens for want of mens to the Ladie *Infantaes* title to the crowne of *England*, and also to his Cardinalate, I do not see how a Cardinals hat will become the man, or how he hath deserued so much as the linings thereof.

I could therefore wish him (if he aime so high) to betake him to better businesse then of State; namelie, to the penning of more Resolutions like the first, which (trulie) was a good work, and better beseeming a Parson then a *Parsons* son; verie good (I say) whether it be good for him to be a Cardinall or no. For, though it be true, that *qui Episcopatum desiderat, bonum opus desiderat*, yet if he were trulie humble he would thinke himselfe far vnfit for it, much more to be a Peere and pillar of the Church, as most men doe that know him rightlie, and better then hee knowes himselfe. Had he continued still in his Resolutions, a man  
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cannot tel what honour he might haue come vnto; for, that desert was good, howsoever by his miscarriages since, he hath and daylie doth verifie the Spanish prouerbe true in him, that is, *Come Santo, y caga Diabolo*, as much to say, as : hee hath eaten downe Saints and voides forth Diuels.

A man would haue thought that his disgraced presumptions in *Oxford*, where hee confest himselfe macht, yea, and ouer-macht, would haue humbled him for euer, especiallie being become since a Catholicke, nay and religious, and hauing taught others religious Resolutions; that hee of all men would no more *facere ascensionem in corde suo* (I meane so bad) but rather seeke to rise by falling flatte downe (as it were) into his graue, knowing vpon what foundation the *Babell*-builders became confused, and on the cleane contrarie *S. Paul* rapt in *tertium Calum*; and how in especiall it is part of the blessed virgin *Maries* song, that *Deus exaltat humiles*. If in the name of Iesus this man haue not amended, but rather more and more offended, inuoluing all the Seminaries in his and his Societists vnderferts in the opinion of our State, namelie, for trecherie against the State, whereby Gods Church hath bin and is the more persecuted amongst vs, and the good alike with the guiltie: if in processe of such his peeuiish practises hee hath sought the liues of some excellent Priests his Opponents by sleight and suborned treacherie, labouring to make his practises to be thought theirs: if he haue deluded the Sea-Apostolicke with false suggestions to the preiudice of the

the Catholicke-cause, erecting by meanes thereof Iesuitisme amongst vs, and a Spanish faction vnder an Arch-priest: Brieft, if hee haue beene a *Judas* to Gods Church and his countrie, to the disparage of the Seminaries and their Founder, whose Soules were sincere to the good of ech: if he haue beene a fire-brand amongst brothers to the disunction of their vnitie, and a great deale worse, and all this in the name of Iesus: no maruaile if he be a false-prophet in threatning some fourteene yeeres since, ones necke to be broken adowne the Alpes, in steed of a *Viaticum* which he ought to haue giuen him as out of the Popes Pension, which the said partie had through his fingring: but such was his couetousnes of *S. Peters* pence to his Holinesses dishonour, and withall he so lewd a Prophet. Farre sweeter spirit had good Doctor *Allan*, being shortlie after called to the Cardinalate, who then and there (to wit at *Rome*) blist and reblist the said partie against such the bastards malediction, and all other harmes; so as he yet liues to tell him hereof in detestation of his so malignant spirit. Lastlie, if in the serene name of Iesus, this man haue all this while bin so tempestuous a creature, it is no maruell if *Cucullus non facit monachum*. Rather is it to be maruelled why in that respect Cardinall *Bellarmino* should say of late that *S. Peters* Court needes no *Cucullator* to grace it, more then to gated Iesuits, whereof hee him selfe was once one. For which saying of his, I verily perswade me, that wel may his Grace continue as he is a Cardinall, but neuer to see him higher,

higher, so improper, and too Jesuiticall was that speech of his. At leastwise I dare assure mee neuer to see father *Cowbucke* the one or the other, he being already high enough, to make his fall seeme so odious as it doth through his disloyaltie and turbulence. Oh no, the Cardinalate is (questionlesse) an honor too high about his desert, though inferiour to his heart; nay not onelie (*supra*) but also (*præter*) thereunto: whereby I doe not see how it going one way, and he another (*viç*, hee doing all his deeds sinisterlie) that they can possiblie meete. His greatest credit therefore will be, to say he went (beside) it, or as the Fox did to the grape about his reach, to sweare hee will none of it.

And (sure) it is enough for maister Arch-priest to be so dignified a man another day, who is alreadie come to his *Disgratia*; which as well yee may applie to bare *Georgius Blacknellus*, as to *Archi-presbyter*: so grosselie the good man is mistaken in his singularitie. It is enough (I say) for him to be a Cardinall, and be but for calling in of late so maiestically the Appelants bookes, forasmuch as (quoth he) the Popes Holinesse hath not done it: which it is verie likelie if his Holinesse had seene reason for, hee would either himselfe haue done it, or willed him to doe it, namelie his Holinesse hauing seene the Latine booke (as he himselfe confesseth) by his meanes. Again, and lastlie, worthie to be a Cardinall, if it were but for his prompt acceptance of the Archpriestship, and maintaining by his said authoritie, cen-

fures, and decretals, so learned a tract as *Littera* against his owne brethren, as yet he doth.

But what shall I say of maister *Litter* himselfe for the same? other then that he is verie worthie not of anie honour at all, but still to abide as he is a Iesuit till he repent and amend. What a libeller and a periurde person too? that is *pergo* and *propero* too fast to perdition. Giuing his faith in *verbo Sacerdotis* to be true prisoner to the Knight-Marshall, and yet to breake that word, that oth, whereby to be the cause, that two reuerende Seminaries were that, or the next night apprehended and committed prisoners in his steed, was *fit* dishonestie. But the good father perhaps had in taking that oth the moone his ascendant, or some mentall euasion wherewith to rescue his soule at least from remorse, though not from the diuell if he broke it: (as for example) as hee was in that minde he would be true prisoner; or that for any thing the keeper should know to the contrarye vntill he were escapt; or that hee meant not to graine away on his head, but on his feet; or that hee would not breake away so long as the Knight-Marshall or his deputie stood by and lookt on; or that hee would not breake away as a Priest but as a Iesuit; or that hee would not scape with a conscience to come againe with his will; or that *nulla fides seruanda hereticis*; or, oh how many ors might I make vpo this point, seeing that as *veritas una est & simplex*, so is *mendacium multifarium*; a large scope for a Iesuit to scape away by from man, but not from God, & but with shame enough.



enough. But what talke I of shame in him, who hath no grace? but rather (as I crediblie heare) is the man that stalkes vp and downe for all his scandall, as iocund as the fellow that burnd *Dianas* temple in *Athens* for fame; or as *Nero*, who almost laught his heart out to see how hee had donethelike to *Rome*. Were *Attilius Regulus* alive, he would dart not onlie all the irō-nails of his tub at his head for such his perfidiousnes, but also his verie eyes. A shame that so a heathen souldier should excel in the honor of his word, a religious Catholicke Priest though nere so lunaticke; especially he hauing since vfed his said liberty so little *in ordine ad deum*, as to libell vpon most excellens men, and be a Schismaticke.

A plainer minded Iesuit a great deale was hee of the two (setting aside his aboue-told night-works) who being (belike) ouer-busied with charitable and cheating gettings, and therefore the lesseable to attend his function of inditing Sermons, wrote ouer to Father *Cowbucke* to doe so much as to furnish him with some English ones of his penning, assuring him that hee would conne them exactlie without booke, not doubting but that comming frō his spirit they would greatlie fructifie his auditors, and be well applauded. This was a letter from the best Iesuit (I assure yee) at this day in *England*, in that he is a gentleman, though no wiser then you see. The letter is yet exstant, & that in a Protestants hand, no whit (you may thinke) to his edification.

As little is it to the edification of the hearers

how Father *Worsford* (he that wrote the Resolution from the mother Citie) told a verie friend of his a little afore his going ouer, how that he meant to become a Iesuit, because he could not brooke such a one (naming the partie) to take place aboue him in the shire where hee remained, for onlie being a Iesuit, and a man otherwise (he said) of no desert, but a verie dunse. Was not this (I pray) to become a Iesuit of frailltie, rather then for more perfection that he hop'd to finde in being such a father? I omit the bawdie heresie of father *Edmonds* (*viz.*) that *Lupanaria Roma approbantur*, so highlie to the reproch of the mother-Sea and Citie; for that both for it, and other his grosse scandals, hee hath alreadye felt God miraculous reproofe from heaven in the eyes of a manie.

I could thus in particular discouer vnto you much trumperie of the Society here in our countrie, but their present Schisme may suffice for all: as also for that I shame to seeme so much the Iesuit in detraction, though to Gods honour well it might be done, and (as I heare) ere long such a subiect will come forth. For my owne part, I reuerence the Institution of the Societie, as authorised and commended for good and holie by our holie mother, and for hauing had manie good Schollers of it; being sorrie that it digresseth so much from her initiall and fundamental honors. Not but that there haue beene some two or three of it, of good and reuerend desert to our Church, though not altogether so to our countrie; their mar-

many domes being to them as a *premium* for the one, and (no doubt) a sufficient *Piculum* for the other: of whom one (being my neere kinsman) was so temperate in his opinion of this his Societie, that in particular, my selfe questioning him on a time about the ease and losstines thereof, and of her degenerating so from her originall by being too to secular, perswading mee that it could not long last in the Church; his answer was: yet is it my comfort to thinke, that whiles it is yet somewhat afloat, my poore Barke may fleet away in her streame to heauen: & if hereafter through disorder it doe sinke more and more to a shallow, *Ipsi viderint* that come after. A right modest saying, and importing plainelie (besides what els hee told mee) that somewhat he saw in it which he himselfe disliked, and for which hee feard a shame comming toward it: and so likewise did old *John Haywood*, when seeing his son *Iaspar* now become a Iesuit hee blest himselfe, and said vnto him though merrilie, yet in earnest. *Iesu Iaspar who made thee a Iesuit?*

And for these two or three Martyrs which haue bin to our Church of the Societie (which I think are all that haue bin in all this time of persecution) there haue bin of it a father *Combucke*, who (as is shewd) ranne away most cowardlie from the like honour, and is at this day an arrant traytour to his Prince and countrie: Father *Haywood* who got himselfe to be banisht, giuing thereby the first president (if I mistake not) to others of the like frailtie: and lastlie, father *Lister* a libel-

ler and a ranke Schismatike, &c. It is most strange to see how this latter, but speciallie *Combacke*, carrie men away with their impostures vnder the habit of Religious and the colour of vertue; euen such (a great manie) as what for their trauailes, and what for their reading, should be both wiser and more vertuous. How doe they extoll their flat euils before others vertues, and their notorious wrongs before others notable innocences? As for women, their Sexes ordinarie frailtie excuseth them; they hauing little or nothing besides a will and a tongue. Amongst whom how manie could I name vnto you both wiues and maids, who being aforetime modest, meeke, religious, charitable, yea verie Saints vnder the discipline of the Seminaries; are since their leauing them, and deliuering their soules ouer into the hands of Iesuits, become haucie, captious, detractionous, factious, immodest, irreligious, & what not: and yet for all this, with the Puritane are sure to be saued. But for men, and such as are or ought to be wise for hauing yeeres & gray haire on their heads, and manie good meanes so to be, they (I say) to be strooken so blinde with the Iesuiticall planet, as to preferre so much a Iesuits driuell before all the braines and soule of a Seminarie, deserues (certes) a motlie coate. What talke I of a motlie coate? seeing that God is iust, and euen his hand hath fallen heauie of late vpon some of those men, if not to the making them ere a whit the wiser (through their extreme obdurance in their error) at leastwise to their being

ing an example to others (lesse foregone) to recant.

I could name ye some of them, as for example, a kinsman of mine owne the great Executor of the North, & as great a Persecutor of the Appeallants in the Iesuits behalfe, hath not God within little more (I take it) then one yeere, taken away first his wife, and next his onlie Sonne and heire, whereby his living is excheated out of his name amongst his daughters, he neuerthelesse continuing as spleenatiue against the good men as euer to fore. It was no lesse or little lesse obdurance in wrong with the Iesuits against the same parties, in another kinsman of mine, who ought to loue the Seminaries better for the good Cardinals sake their Founder, whom he sometimes serued, and pretended to honour: as also to be more affiant in Gods prouidence toward innocence, he himselfe not being foild in his fortunes at this day, for al he hath heretofore holden vp his hand at the Barre, and passed the pikes for the same, then to perswade one of the Appealants (as lately hee did) that the Iesuits being so mightie men as they are at *Rome* and euerie where, hee to let fall his Appeale, and so his honour and all. Thus get the Iesuits al the coat-cards they can into their hands, weening thereby to out-face innocence that little Ace.

I haue blusht vnto my selfe for curtesie sake to heare the reasons that some of these Gaudies (being my kinsmen) haue giuen for such their Iesuitisme against the Appealants; reasons (insooth) as were able to make a horse breake his halter.

One

One saith, how that the Priestis contradict authoritie and all good rule, which is as iust as Germanes lips to the matter: another, that he ought not to read their bookes being prohibited by the Arch-priest, whereby neither to know y<sup>e</sup> truth of the case, otherwise then as his authority prompts it vnto them; so to agree with authoritie, though here so much to the preiudice of Priesthood & innocents: another, that he heard a good *Queene Marie* Priest (being a man well nigh a hundred yeeres old; and so by intendment a dottard) say that (sure) hee thought in his conscience the Appealants would fall ere long, and become flat hereticks: a fourth, that their cōmerce with hereticks in the proceesse of this busines is enough to condemne them and their cause: a fift, that Iesuits are good Schollers and good men. Are not these and the like, sweet reasons (thinke yee) of men otherwise very worshipfull and worldie-wise, to be carried away with, from their true spirituall Fathers: or rather is not Iesuitisme so very a witch? Briefe; all that is Iesuiticall must be esteemed rare, though nere so homelie: their verie Lay-brothers, Cursitors, *Charlatagni* and Apparators, must be all said to be rare men; much more what proceeds from a Iesuits owne pen (that is to say) from his profound, his religious, his acute, his irrefragable iudgement, must needs be double-oh rare: yet need not runne farre for examples. Father *Lister* his treatie of Schisme so foolish, so spitefull, so reprochfull to the Appealants, how haue they not hitherto, and yet doe be-rare it in despite

despite of the mans moone? Also, how doe not  
 other their bookes which I could name, and (I  
 am sure) you haue seene most toyish some, and  
 treasonish other some, passe currant & applauded  
 not onelie amongst the vulgar, but (which is a  
 shame) amongst the vpper sort of Catholickes.  
 As for their Agents, I know and so do you, more  
 then three or foure, who being men of no good  
 tallent, fashion, or deportment at all, but contrari-  
 wise rude, malapert, humorous, yea, and disho-  
 nest; are neuertheles accepted amongst Iesuited-  
 Catholickes, for rare and singular men. The fel-  
 low that hath a good ful mouth, to resound them  
 and their doings, and to calumniate their Oppo-  
 nents (though otherwise a villaine) they esteeme,  
 and make estimable ouer all; yea, they make him  
 their *Entretenido de la Boca*, that is, a kinde of Pen-  
 sioner they haue, whom they call of the (mouth)  
 which is a matter of some crumbs vnto the party:  
 and generallie all their vassals of employment  
 they haue a ninth Beatitude in store for (*viz.*) that  
 liuing vnder their beard, they receiue now and  
 then a droppe of fat that falles from it.

On the other side, all other men, their doings  
 and writings that smacke not of their Societie  
 and Father-hoods (though otherwise excellent  
 and of singular edification) they doe distaste, dis-  
 grace, yea and dischace with manie a mocke, and  
 manie a Flounders-mouth. Much more they ex-  
 presse Opponents, their persons and pennes ten-  
 ding to their detection (as namely these late prin-  
 ted bookes concerning the Appeale) no maruell

if with all their kennell they lowdlie reproch, and Porcupine-like dart their quills against them. No maruell if in such their charitie & good manners, they assayed this other day by a forged letter taken vp at the Clink-gate, and deliuered to my Lord of *London*, importing matter of disgrace to a certaine reuerend person therein specified, and likewise to the supposed author thereof (being ech their knowne Opponents) whereby to crosse the good successes of their seuerall sutes then to his Lordship. In fewe, no maruell if reuiling, and slaundering men for not being of their Tribe, and within their circle; they accurse and denounce Gods heauie vengeance on their distasters. How manie (euen some now Saints in heauen) haue they threatned misfortune vnto, as losse of friends and goods, sicknes, lim-wracks, sodaine death, yea and their soules eternall hazard, for either not being with them, or flat disliking them. In somuch, as there is no mischance whatsoever so much as ordinarie, that hapneth to any such; but straight they right hollie attribute it to their not being Iesuiticall: so hypocriticall; or rather so magicall are their deceptions.

The comfort against which their so great seduction of our Catholicke-Laytie, is, that the Seminaries themselues (whom indeed the mischief chiefly cōcerneth as yet) begin now to opē their eyes toward their brothers of the Appeale and their owne honours, taking the case aright, and subscribing thereunto. In somuch as from but six



or seauen of them (which were all that opposed in the beginning) they are now (God be thanked) growne to betweene six & seauen score; which (considering the great number of Neuters, who the Iesuits doe not trust) we hold to be as great a partie as theirs at this present, expecting daylie more and more of those Neuters to come in. God of his great goodnes daigne it so, that so the Iesuits being left in the lurch like *Aesops* Iay (ech bird plucking away his owne feather) and alone to themselues in all their treacheries, they may see and be ashamed of their ingratitude and insolence against so louing friends as they, who giue them vpper place, and honor in our Church and countrie, haue therein neglected their owne, and their good Founders the good Cardinal, but Gods most of all.

A man would thinke that were not the cause Gods, his Church, and our countries, but meere lie mans; that euen the deformitie of their manners against moralitie and nature, might alien affections from them, as namelie, their extreame ingratitude to their friends and Benefactors, and tyrannie to their slaues. For example, certaine of the now Appealants then Prisoners in *Wisbich*, were the charitable men that trauaild to bring to light a certaine townes-man there, who had libelled against a Iesuit, and other Iesuited Priests their fellow Prisoners in that Castle, which they perform'd to the condigne reproch of the partie and yet the Iesuits neuerthelesse, aswell sice as before, gaue out with great *Emphasis*, that those

men themselves were the Libellers. A faire requi-  
tall (sure) of curtesie, and right Iesuiticall & farre  
short, euen of that of the Foxe, who held it a re-  
ward good enough to the Crane for plucking  
the bone out of his throat, he not to haue bittē off  
his head when he had it in his mouth. It had bin  
a *decorum* in them, to haue shewd them-selues  
thankful vnto such the parties kind office (though  
but from the teeth outward) were it but for hol-  
ding their loues suspect toward them, as then  
they did, and now much more by reason of the  
Appeale. You may guesse by this how homelie  
they vse their own drudges, and how manie flaps  
of Fox-tayles they haue in store for their ser-  
uices.

Here will I end touching Iesuits and Iesuitisme  
at this time, being more then time, though no  
lesse then due what I haue here said, and worse  
might say of them and it; not doubting but one  
day, English Catholicks will be both wiser to the-  
selues, and more charitable to their true spirituall  
Fathers of the Seminaries, then thus to wrong  
them for adulterate and intruding ones. Deere  
ought to be to vs the memories of *Allane, Har-  
ding, Bristoe, Martin, Stapleton, Vaux, Cope, Reig-  
nolds, &c.* all excellent Seminaries, besides no  
lesse worthie men of the same now liuing; all  
whom both quicke and dead, this libell and the  
Arch-priests partaking with the Iesuits therein,  
concernes to disparage vtterlie, to the honoring  
of a few seditious and new-fangled Sirs, which  
must not be; but better it were they were all as far

as *India* from vs, there to take their fortunes, such  
 (I feare me) ere long, as befell the Templars for  
 their like Libertinisme from the sacred sea. It is  
 now aboue twentie yeeres, since this Societie  
 comming first into our cuntry, it hath laine so  
 long time like a tub, heauie vpon the grasse-plot  
 both of it and our Church, whereby manie an  
 vglie Toade, Euet, Sow-worme, and other like  
 venom-vermin haue bred vnder it, the grasse be-  
 ing cleane withered away. High time therefore  
 it is, that it be remoued hence to her out-landish  
 place againe, wherby both those vermin may ei-  
 ther flie with it, or die here; & fresh floures grow  
 vp in the plot, such as before time did, & such  
 as the Seminaries haue beene all this while, and  
 yet at this day are round about it. Nor let the  
 Arch-priest in those Fathers behalves, anie longer  
 bite his brothers and whine ouer them saying:  
 what a Gods name aile these men? what lacke  
 these men? what would these men haue? I an-  
 swere for them, and so doe all honest and true  
 minded Catholickes; they aile their honours  
 which the Iesuits by libell depraue; they aile the  
 Churches libertie and Hierarchie which they  
 would preiudice and supplant; they aile the peace  
 thereof which they haue disordred; they aile the  
 safetie and reputation of their Prince and Coun-  
 trie, which they haue betrayed. All this the Ap-  
 pealants aile, this they lacke, and this they would  
 haue; yea, this they will haue at the Iesuits hands  
 if God say Amen. Belike the Arch-priest thinkes  
 he is at hot-cockles with his brethren like *Pilates*

souldiers, who blindfolding Christ after his condemnation, strooke him, saying: *Dis, quis est qui te percussit*. So he in these his interrogations, though the ods be, that Christ was so vsed after his condemnation, and these afore; the dice throwne vpon his garment after his death, and vpon these mens afore trial; he so wrongd by souldiers, these by Iesuits and annoynted Priests. Againe, the Iewes their saying of Christ, *Si filius dei est, descendat de cruce*: doth not his saying that their booke of Appeale to his Holinesse could neuer haue come to his hands but by his meanes, found as much against their innocence, and their abilities to make good the same? Well, well, had the Iesuits but halfe as iust matter against the Appealants, they would soone *descendere de cruce*; Rome should soone haue it, and all christendome ring of it, so expedite meanes they haue both of purse & post, whereas our good men must goe as they may, *pean, peano*, and beare their quips the while, as, what aile these men? what would these men haue? But as fluent as they are of their flouts, let them remember that soft fire makes sweet malt, and *frustra iacitur rete ante faciem pennatorum*.

To the last point now of your letter, where you say that these scandals in the clergie haue & daily doe quarre (as it were) the consciences, and quaille the constancies of the Lay Catholickes, euen to the manifest and manifold fall of a great manie out of the Church: it is true (cofin) as you say, namelie, of the Iesuits Pupils, of whom some haue (indeed) of late giuen verie grosse scandals

in

in matter of Faith, which (I heare) shall ere long be publisht in *cautelam* to others. But what? al-  
much is God honoured on the other side in the  
constancie of his friendes and those that stand.  
Greatlie are those soules to be pittied that come  
not into Christs fold; but more those that go out,  
because, who knowes the will of his maister, and  
leaves to doe it, *multis vapulabit plagis*: and great  
pusillanimitie it is, that but seeing a fray and not  
needing to be in it; a man to goe hang himselfe.  
Oh no (cosin) let no scandall within the Church  
driue vs out of it, how euer it make men daintie  
to come in; but still let vs sticke to the grounds of  
our saluation, which in it and not els where are in-  
fallible. Euer let vs know the pipe of our Pastor,  
and follow it in all occurrents ouer downe and  
dalelike good sheepe, and in all affaires sort our  
selues according thereunto. It was *Dauids* zea-  
lous prayer *ut inhabitet in domo domini omnibus die-  
bus vite sue*; so ought it to be ours, yea, much  
more ours, drinking (as we doe) of the fore-fount  
of the rocke of life, and he but of the hinder: in  
which drink is no remorse, for that it procures no  
suffer. Let vs amid the foulds of *Babylon* still re-  
member *Sion*, sweet *Sion* here in earth, and her tri-  
umphant sister the high *Ierusalem*, and sooner for-  
get we our right hand, then the one or the other  
of them. At a word, God and his Church need  
none, but all need them: *Omnes egemus gratia glo-  
ria dei*, and but by the one we cannot attaine the  
other. For, *Non habebit Deum Patrem, qui non ha-  
buerit Ecclesiam matrem*.

Here

Here (my good cofin) I will end for this time, not doubting but if you communicate this my discourse to anie Iesuit, it will seeme ouer-long and vsauorie vnto his Father-hood: but as for both Iesuit and *Spaine*, I am at a point, hauing set vp my rest vpon true-Catholicke & English loyalty, And as little hold I it misbecoming me (being lay and a souldier) to taxe a Iesuit of dishonestie, especiallie in the behalfe of the Catholicke-cause and my countrie; as for a Iesuit (being religious) to vsurpe so arrogantlie and contumeliouslie vpon the secular Clergie, and be an Elboer betwixt States. Ill becommes it them to be such, but specially any man to be disloyal to his Prince and countrie: but what will yee haue of *Vbiquitaries*, other the mil-nature, or rather no nature at all, and all because *Vbiquitaries*, and for neuer hauing a head of their owne nation but of a straunger ouer them, whereby to be directed Englishly. This is the reason that like those yee call *Ægyptians*, they range lawlesse ouer all, regarding neither Prince nor people, friend nor stranger, grace nor nature, but onelie to serue their own turnes, and maintaine their owne common-wealth. Wherefore as a certaine Spanishe gentleman to his kinsman (reprehending him of a hard-heart, for letting a Moore-slaue he had, goe so extreme bare and naked in the dead time of the winter, saying that it was a shame vnto him) answered; Passe he ouer the cold as he can, & as for the shame ile shift well enough with it: the like is my answer to all contradiction hereunto (*viz.*) passe the

the Iesuits ouer, their blames, their scandals, their Schisme, their treasons both to God and my cuntry, as well as they can, and as for this shame to me in the meane time ile abide it. Easilie can I iustifie my doing herein, as namelie, in that being a member of the Catholicke Church, and of my cuntry, I ought (vnlesse I would seeme a rotten and a perished one) to feele my part of any pricke or spraine that is to eyther of them; and also by how much to kill a Viper within dores, is a better deed then to kill one in the fields; such as these Fathers are both within our Church, in which they haue stung almost to death our true Fathers of the Seminaries; and also in our cuntry our other deere home, which they labour to betray to *Spaine*. Wherein whatsoeuer I, or anie other haue said or written, if the Iesuits take it (as hypocritically they boast) rather for a Probate of their patience, then a iust detection of their guilt: much good may it doe their consciences (I pray God) I, for my owne part no whit enuying such their securitie, but rather resting verie well satisfied of my owne. And thus (my good cosin) if I haue hereby complied ought to your auaille toward the right, as well as I haue with God & my conscience, toward the honour of good Cardinall *Allan* and the Seminaries his blessed brood, namelie, the Appealants so innocent and yet so iniured men; and also of all our Church and cuntry, against the impostures and disloyaltie of the Fathers: I rest a glad man, not doubting but that according to the Apostle, I haue all this

Q

while

while bin angrie and yet not sinned; and also not doubting, but to finde this mite of mine with the poore widow (*viz.*) this *depositum* of my loue to you, and dutie to God, his Church, & my countrie in heauen another day. Verie heartilie fare yee well. London this last of Nouember. 1601.

# FINIS.

## Post-script.

**S**ince the departure of the three B-ees onward into their exile, and defence against these Hornets, you haue heard (I dare say) of the fatall Auguries which haue beene blowne out of the Iesuiticall-trunke after them (to wit) how that no sooner shall they enter into Rome, but straight they shal be clapt vp into the Inquisition, or sent away to the Gallies: so much (belike) they haue wrought the king of Spaines Embassadour there, to their Spanish faction against these Opponents. But God blesse them from all their hazards by the way, and then as for Rome, we make no doubt but to find it iust. The Presidents which they carrie with them concerning all their busines they will ingrosse at Paris of publike record, that howsoeuer their persons should happen to miscarrie by the way through Iesuiticall treacherie; yet those may serue for the next that will follow after. Neuerthelesse, Bragge is a good dog on the Iesuits side, or rather it is Iesuitisme it selfe; though much too blame to calumniate so S. Peters Bar of iniustice afore-hand. Is not this worse? I pray then to conuerse with Prote-

stant,



stants, which is all they haue to make their maine suggestion of at Rome against the Appealants, for want of better matter? But giue we their illuminated fatherhoods leaue to brag and braue, and depraue, as hitherto they haue done, their matter being starke naught, and whollie subsisting on such supports. Full little know they (for all their illuminations) what grounds the Plaintiffs goe on, or what cards they carrie with them. Wherefore be not you (good cosin) ere a whit flaggard with such Iesuitisme in the meane time, though nere so big-bon'd, for (no doubt) but you shall see shame the end of it, when vpon his Holinesse hearing of the Case, the holie Ghost will strike the stroke, whereby it is to be expected that both the Appealants shalbe restored to all their honours againe, and these Droanes quite head'd out of our English hieue, and the Seminarie-Bees confirmed therein against all both Iesuitisme and Spaine for euer after, to the infinite comfort of all true Catholicks, and namelie all true English men. God of his great goodnes graunt it so, that no more we may behold this Schismaticall and Iesuiticall skurse on the sweet face of his Spouse our holie mother, but as heretofore in eius lumine videamus lumen.

Master W. W. his late treatie the Iesuits perswade the vulgar and all such as dare not (through the Arch-priests inhibition) read it, that it concernes the disparage of all the Seminaries from the beginning, as well as of the Iesuits; namelie, that none of them haue in all this time of Persecution dyed expresse for Religion, but all for treason: which how contrarie it is both to the whole drift, and the very letter of the booke, all readers may perceiue. See, how still they would inuolue the Seminaries

murther in their guilt, and with what sleight and impudence they seek to set them still one against another: inasmuch, as one or two of the *Appellants* partie (though not *Appellants*) are thereby (I heare) upon present tearmes to stagger. But what loose liane ye that will not crumble? and what may such their frailtie expect at those Fathers hands, when the Fox-saile flappes aforesaid. God and their good Angell therefore be their guard against so wayward humour, and make them see that in so doing, well they may marre themselves, but not the matter: and what shame it were for them to goe from whence so manie depart. To conclude then this brieve Apologie for (The Important reasons) I say no more, and so may the sincere Reader find it: then,  
oh flaunder, oh Iesuit, or rather no flaunder a Iesuite.

All this discourse is wholie submitted to the censure of holie Church.

### Faults escaped.

Fol 10. l. 13. read *Complainants*. fol 15. l. 9. read is. fol. 11. l. 16. read then a blow at a brothers. fol. 45. l. 13. read (I meane. fol. 113. l. 3. read growne to.

*Auspiciis Christo*  
*Advocata Maria* } *Ecclesie, Patriaque salus.*



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